B'nai B'rith Magazine

Volume XXXIX, No. 2 NOVEMBER, 1924

Youth—The Blau-Weiss in Germany
By Israel Auerbach

A Grammar of Jewish Life
By Joel Blau

A Year in the Holy Land
By Max L. Margolis

The Jew in the Modern World
(A Syllabus)

THE NATIONAL JEWISH MONTHLY

SUBSCRIPTION

$1.00 a Year

10 Cents a Copy

Preamble to Constitution, I. O. B. B.

The Independent Order of B'nai B'rith has taken upon itself the mission of uniting Israelites in the work of promoting their highest interests and those of humanity; of developing and elevating the mental and moral character of the people of our faith; of inculcating the purest principles of philanthropy, honor and patriotism; of supporting science and art; alleviating the wants of the poor and needy; visiting and attending the sick; coming to the rescue of victims of persecution; providing for, protecting and assisting the widow and orphan on the broadest principles of humanity.

Vol. XXXIX November, 1924 No 2

B'NAI B'RITH MAGAZINE

Founded 1886 by Benjamin F. Peixotto

Contributors' Columns

Dr. Joel Blau is well known both as a rabbi and a writer whose work is familiar to readers of the best American periodicals. His facility as a writer combined with his wide Jewish learning have produced a number of articles which have evoked a great deal of very favorable comment from readers of the B'NAI B'RITH MAGAZINE to which he is a frequent contributor.

Morris Fishbein is also a doctor. His title, however, refers to the degree of M. D. in contrast to the Ph. D. of Dr. Blau. Dr. Fishbein, also is a writer by avocation. In addition to being the editor of the *Journal of the American Medical Association* and of *Hygiea*, both publications of the American Medical Association, he appears in the *American Mercury*, the Wednesday Book Page of the Chicago *Daily News*, and a number of other publications.

Dr. Israel Auerbach, the correspondent for the B'NAI B'RITH MAGAZINE, is secretary of the Academy for Jewish Science in Berlin. From 1908 to 1919 he was director of the school of the *Hilfsverein der Deutschen Juden* in Constantinople and on the basis of his personal experiences there wrote the articles on Turkey and the Jews which appeared in these columns last May and June.

Jacques de Lacretelle is a French novelist who, despite his youth, has achieved an enviable position among writers of fiction. His novel, "Silbermann," which is appearing serially in the B'NAI B'RITH MAGAZINE was awarded the Femina-Vie Hereuse prize and puts him in the class of other famous French defenders of the Jews.

Dr. Max L. Margolis, who writes a running comment on his impressions of Palestine, holds a guest professorship in the American School of Archaelogy in Jerusalem. He also has the chair of Biblical Philology at Dropsie College, and is known as the author of a number of books on philosophy and theology. For more than a year Dr. Margolis has been a contributing editor of the B'NAI B'RITH MAGAZINE in the columns of which have appeared his "The Story of Our People" and "The Truth About the Jew."

Jacob Spolansky is the author of a series of daily articles on red activities in the United States now appearing in more than one hundred newspapers. His discussion of the Jewish connection with radicalism published in the B'NAI B'RITH MAGAZINE, as well as these other articles, is based on the first-hand information he obtained during the six years when he was working as an agent of the Department of Justice investigating the activities of radicals in this country.

Dr. David Philipson, a new member of the editorial staff of the B'NAI B'RITH MAGAZINE, has been the rabbi of B'ne Israel Congregation, Cincinnati, since 1888. He is also a lecturer on the history of Reform Judaism at the Hebrew Union College, a member of the Board of Governors of the college, vice-president of the American Jewish Historical Society, chairman of the Board of Editors of the Union of American Hebrew Congregations, and a member of the publication committee of the Jewish Publication Society and of the American Jewish Committee.

Contents

FRONTISPIECE 50

PROGRESS OF EVENTS:
- The Klan and the Election 51
- The ZR-3 51
- Anatole France 52
- The Prince of Wales' Visit 52
- Yom Kippur and Communism 53
- Monument to Haym Salomon 53
- A National Community Chest 53
- The English Elections 54
- Crime and Punishment 54

A GRAMMAR OF JEWISH LIFE, BY JOEL BLAU 55

YOUTH—THE BLAU-WEISS IN GERMANY, BY ISRAEL AUERBACH 58

A VISIT TO LEOPOLD AUER, BY MORRIS FISHBEIN 61

SILBERMANN, BY JACQUES DE LACRETELLE 63

MEN WHO DRAMATIZE AMERICA 67

THE JEW IN THE MODERN WORLD, A SYLLABUS 68

MY ADVENTURES WITH RADICALS, BY JACOB SPOLANSKY 72

A YEAR IN THE HOLY LAND, BY MAX L. MARGOLIS 74

THE EDITOR'S DESK:
- Cynical Apostates 75
- Leave Off the Strings 75
- Missions from Abroad 75

NEWS IN VIEWS 76

THE PRINTED PAGE:
- Biographical Sketches 78
- "An Epoch Making Work" 78
- An Unusual Novel 79
- More Benammi 80
- The Case for Fascism 80
- An Epic of the North 80
- Famous Painter 80

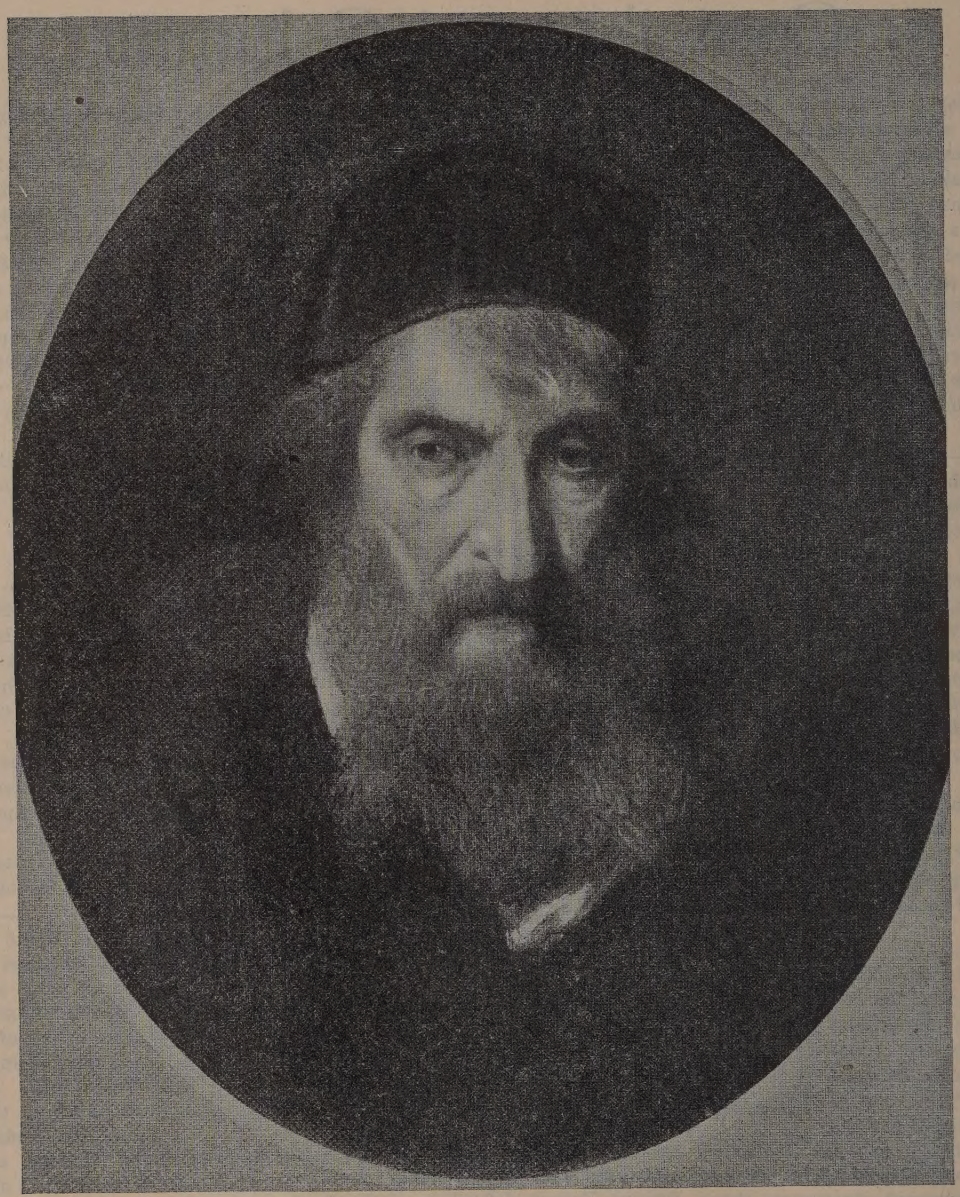
MAGAZINE DIGEST 81

B. B. SHOTS 88

B'nai B'rith Magazine: published monthly under the auspices of the Independent Order of B'nai B'rith. Publication and editorial office, 1228 Union Trust Bldg., Chicago, Ill. Subscription, one dollar per annum.

Entry as second class matter applied for at the post office at Chicago, Illinois; now entered at Mt. Morris, Ill. Acceptance for mailing at special rates of postage provided for in Section 1103, Act of October 3, 1917, authorized October 16, 1920.

Adolph Kraus and Leon L. Lewis, editors; Ruth S. Genzberger, assistant editor; Max Heller, Samuel S. Cohon, Max L. Margolis, Felix A. Levy, David Philipson, Morris Fishbein, Martin A. Zielonka, contributing editors.



Portrait by the Famous Jewish Painter, Josef Israëls

The original now hangs in the Stedelijk Museum, Amsterdam. It is a portrait of Eleazer Hershel, painted in 1847.

A review of Dr. Max Eisler's book on Israels appears on page 80.

THE
B'NAI B'RITH MAGAZINE
The National Jewish Monthly

VOLUME XXXIX NOVEMBER, 1924 NUMBER 2

Progress of Events

The Klan and the Election

THERE are a great many voters in the country to whom the Klan is a point at issue, and while there are many other factors that will determine the election of the president, local pro- and anti-Klan platforms will decide the choice of many a municipal and state candidate. Of the three candidates for president, two, Davis and La Follette have come out with statements against this invisible power. Coolidge is still to be heard from in a definite decisive manner on this question, though his running mate, Dawes, has denounced the hooded fraternity in his usual vigorous way.

It is a matter of regret in some quarters that other factors control and that the coming national poll of voters cannot once and for all reflect public disgust and disapproval of the masked "empire." It still rankles in Catholic bosoms that the Democratic convention did not make Governor Smith the standard-bearer of his party at the next election, and many felt that the New York man was side-tracked through Klan machinations, because he was not a Protestant. In Kansas, William Allan White, the famous editor of the liberal Emporia *Gazette*, has decided to run for governor against both the old parties, his battle-cry being, "Free Kansas from the Klan." In Texas "Ma" Ferguson has already won her fight against the secret reign of terror.

But victory does not always perch upon the anti-Klan banner. There are cities and some states, be it added, reported to be entirely controlled by wizards and kleagles. Not without significance is the confession that the governor of one of the southern states addressed a large meeting of the knights of the white robe. In view of the growing repugnance to the Klan, and to its whole un-American conduct and political philosophy, it is to be deplored that the president of the United States has not come out four square against this order, so thoroughly foreign in principle and tactics to the best in American life and tradition, which the chief executive must be desirous of upholding. Speaking of his recent address to Catholics, the organs of the Roman faith express great dissatisfaction that in his speech the president did not express boldly and flat-footedly sentiments against the K. K. K. but contented himself with a few glittering generalities, in favor of religious toleration. The last is guaranteed by the Constitution and requires no confirmation from Mr. Coolidge, these papers comment, adding that he should have met the concrete issue in a concrete way. Many Jews feel similarly about the matter, judging by press comments. While the *B'nai B'rith Magazine* takes no political stand, it does feel that the president might have broken his usual silence and spoken a brave word of denunciation. As Jews we would have liked to hear such a statement emanate from the White House. As voters we will act as citizens and not as Jews and obey the dictates of our conscience and our best judgment. Where we can we will strike at the Klan, not so much because it is anti-Jewish, but because, being anti-Jewish, it is un-American. We must guard against making a Klan of our own, or even permitting such a reproach to be laid at our door, and in the coming election, we can only be guided by what we think will best promote the welfare of our country.

The ZR-3

AFTER the American aviators had for the first time in the history of aeronautics successfully circumnavigated the globe, the same breathless interest that attached to the adventures of the pioneer explorers of the uncharted air, was directed to the no less remarkable feat of the flying of the gigantic zeppelin, purchased by our government from Germany. The feat has been accomplished; Karl Arnstein has successfully negotiated thousands of miles with his "blimp." We say *"his"* advisedly, for not only did he plan it but also he supervised its construction. Karl Arnstein is a Bohemian engineer of the Jewish faith and although only thirty-seven years of age, has already a marked record of achievement. His is the rare combination of practice and theory in perfect blend, for not only has he occupied university chairs but he has been chief-engineer of one of the largest companies in Europe which has built the famous Langenivieser bridge, a marvel of engineering, that was the chief topic of discussion and the admiration of the Berlin Shipbuilding Congress a few years ago. Since 1915 he has been connected with the Zeppelin Construction Corporation of which he is now chief engineer. Yet despite all this, when his name was proposed last year for a lectureship

at the German Technicum at Prague, it was rejected on the old familiar score that its possessor was a Jew.

Transatlantic flights, we venture to prophesy, will be common in a few years. The day is not far off, when passenger air service on a larger scale than aeroplanes can give, will be established between the Old and the New World. The leviathans of the air will supplant, in a not very distant day, the swift palatial steamships, and the present day Majestics and Berengarias will be the greyhounds of a past age; the newer and swifter breed of Zeppelins will have been evolved. That a Jew has done something toward bringing about this progress is to all a source of pride for it proves again our desire for being of service and gives the lie to the charge that only tangible returns spur the Jew to accomplishment. To other illustrious names of the first quarter of the twentieth century that of Karl Arnstein must be added.

Anatole France

IN the death, at the age of eighty, of the dean of French letters and by almost universal consensus of opinion the greatest of modern writers, there has passed from the earthly scene a commanding figure, a rare personality and a genius. Few monarchs have held the sway over their subjects that this son of a poor Paris bookseller had; few kings have commanded armies of admirers as did Jacques Anatole Thibault. In his later years his home was a sacred shrine to which every aspiring author made a pilgrimage. The object of this veneration was looked upon in many quarters as a major prophet. Whenever he stepped out of his retreat, whether it was to go to Paris or to London, his journey was a triumphal procession.

In Europe, especially in France, the calling of letters is still a profession of the fine arts, whose devotees have privileges, and are honored by both the government and the people. France late in life became reconciled to becoming an academician, and his thirty-nine-fellow Immortals all shone by the splendor of the glory that he reflected. The publication of a book from his pen was an international event, of more importance than an election or the penetration of Africa. The French make mistakes and neglect an occasional embryo Molière but they also recognize great genius when they see it and give it homage.

The secret of France's charm lay in his rich personality which he was able to translate from life into essay and novel. He was thoroughly French, in the best French tradition of Rabelais, Montaigne and de Musset, that is, he was thoroughly "Gallic," visible embodiment of that *"esprit"* so dear to his countrymen and the object of the admiration of foreigners. Yet for all that the narrow claims of local patriotism never moved him. His land did not exist to conquer Germany, or to spread French culture to Africa or Syria, or to compete with British capital for places in the sun, but he hoped that through his native France, through his art and literature, his philosophy and thought, the world would be made richer if not happier.

He was a skeptic practically throughout his career, yet this eternal doubt did not blind him to the presence of the many values in life, hidden beneath the vast quantity of external sham. He was a frank pagan in that he wished men to be moved by the thrill of sheer existence that made for so much beauty in ancient Greece, with which land France has so much in common artistically. He was a champion of truth and love of his fellow, in that he espoused every humane, generous cause. He was among the first to take up the cudgels on behalf of Captain Dreyfus, to right a wrong to the Jew as well as to put before the world the fact that Frenchmen could not tolerate injustice. He was an internationalist, a pacifist, in that he decried all agencies that make for combative decisiveness in the world.

Occasionally a Jew flits across his pages, not always the best type, yet all his portraiture is without rancor or prejudice. He knew human weakness only too well, and pitied it or laughed at it as the case might be. He was an anti-religionist and could not appreciate what he termed the Jewish God, in Christianity and much less in Judaism. Dionysius cannot understand Jehovah.

His tetralogy, *(La Vie Contemporaine)* of which M. Bergeret is the central character, is more or less a personal biography, and in these four volumes one discovers his whole outlook upon life, written in his simple, superlative style, that weds thought and word in perfect simplicity. The Goncourts called France's father the last of the literary booksellers; with the son's death, there likewise closes a literary epoch; he is the last of a race of literary giants.

The Prince of Wales' Visit

FOR weeks the coming of the heir to the British throne was heralded in every newspaper; pictures of David Windsor in all garbs and situations were featured by the daily press, and interest in his visit superseded that in the murders and scandals in which apparently we so delight. To any one who really loves democracy there is something incongruous in the whole situation. The prince of England naturally wants to be a prince of good fellows at the same time, yet despite his best intentions he must ever remain somewhat aloof. To be the guest of the "four hundred" of the various American metropolises, to dine with the President of the United States or of a large university, to visit the stock yards, or to dance with debutantes and dowagers, according to the latest "jazz" rite is all very well, and we have no objection to it, but it is not seeing America. To make his visit have a semblance of thoroughness, we might suggest that instead of chatting with the conventional university heads, he engage ex-presidents Eliot of Harvard or Meiklejohn of Amherst in conversation, and that he exchange the company of elite cattle butchers of Chicago for that of our best men of letters. That he might try "cabareting" until three o'clock in the morning with the members militant of the submerged majority as partners, instead of society belles; then too he might glance at the *Nation* or the *New Republic*, or even some of our yellow journals instead of learning American history from lips of a Ford; and lastly he might leave the mansioned boulevards and visit the slums to discover how the other half of the world lives. Surely the education of a prospective king must be thorough. All of this would have given him another picture of America than the one he has seen. Yet between the Gold Coast and the tenement district, as between Sam Gompers and Cal Coolidge, there lies the real, the essential America which neither he nor his hosts ever will see. Nor is it ever shown to our distinguished foreign guests.

When Ramsey Macdonald's son came to the United States as a member of an English university team that engaged our eastern universities in debate, he received hardly a line of public print. Yet who is more representative of democracy, who ought to make a greater appeal to a real republican: the son of a monarch, who

never did a single thing in his life, but has had all wealth, honor, position, thrust upon him; or the offspring of a man of the people, who by sheer ability, pluck and perseverance, achieved the highest position in the world's greatest empire? Shades of old Ben Franklin!

Yom Kippur and Communism

THE recent high holy days were the subject not only of much controversy in certain quarters, but were the occasion for the displaying of various attitudes toward the whole question of religious observance. For a long time it has been known that if a world series base ball game is played in New York on Yom Kippur, a vast number of so-called Jews enjoy their holiday by rooting for the Giants or the Yankees and gambling on the result. At the sight of these sons of Israel, one can cry with Isaiah, "Is it such a fast that I have chosen?"

But this unreligious attitude of many of our co-religionists to the most sacred day in the calendar of the synagogue is outdone by the anti-religious demonstration of some of our communist Jews at home and abroad, who deliberately seize upon this day for demonstrations against the Jewish religion. Though it does tax our imagination quite a bit, we can understand that in the name of Communism and the communist organization some Jews in Ekaterinoslav and in Warsaw might protest, to the extent of carrying this objection against Yom Kippur and holy-day-observing Jews, to the point of rioting and engaging in fighting with peaceful synagogue worshippers so that the police had to be called in to quell the riot; but for the life of us we cannot comprehend why Jews in America should have attended the communistic banquet given on this day at Coney Island, by the "I Should Worry Club," a small New York Jewish imitation of Russian communistic societies. Everyone in this country, to be sure, has the right to do as he pleases religiously, but there is such a thing as respect for others, and even a renegade Jew ought to be a bit considerate of the feelings of the great bulk of his people. No cause is served which scorns that which is sacred to the great multitude; if Communism wants to dig its own grave, let it continue as it has begun. Even in Russia, where a powerful government is behind it, we learn that those few Jews who for one reason or another became members of the party are fast abandoning its standard, that the proportion of Jews enrolled in the party is no greater, indeed is gradually becoming less, than that of the general population.

It is refreshing to turn from the recital of communistic follies to the generous action of the French High Commission in Syria, which made the Day of Atonement an official holy day, and which out of deference to the large Jewish population of the country, closed all the government offices on this day; and to the speech of presidential candidate, J. W. Davis, delivered at Rochester on the evening of the high holy day. In speaking of the absence of Congressman Meyer Jacobstein, Mr. Davis said, in part: "And I have sometimes thought that the Christian world had done itself no small disservice in abandoning the tradition of the religion from which it draws its own inspiration of setting aside one day in all the year to become a day of solemn accounting between the individual and his Creator, in which there might be some opportunity of going over the good and the evil that the twelve months period presented and in which the soul might stand naked before its God and make an accounting and ask for forgiveness for the evil that it had unwittingly performed."

Monument to Haym Salomon

AT a recent meeting of the Union of Polish Jews in America, a resolution was unanimously adopted to request the Park Commissioners of New York City for a grant of space upon which to erect a monument to Haym Salomon, the Polish Jewish patriot of the Revolution. Surely the services he rendered the cause of colonial independence long ago merited recognition, yet while our public squares and parks are studded with statues of some heroes and shafts to the memory of others, neither city nor country has remembered the real savior of the cause of American freedom. The little we know of his life, (and why are the Brittanica and the Jewish Encyclopedia silent concerning this early settler?) may be summarized as follows: He was born at Lissa, Poland, about 1740 and came to this country at an early age. At the outbreak of the Revolutionary war he was able by virtue of his familiarity with languages to give help and information to the colonials. He fled to Philadelphia, where he became associated with Robert Morris, the financier of the colonies. When clouds were darkest, and it seemed impossible for the Superintendent of Finance to raise a single penny from the patriotic ancestors of the Sons of the American Revolution and the Colonials Dames, Salomon advanced the Government more than $658,000, an enormous sum a century and a half ago. And not only did he make this loan, but he financed the founders of the republic, Jefferson, Madison, Monroe and others, so that they were freed from the worry of earning a livelihood and could devote themselves to public affairs. There are letters from Madison, Morris and others, in which the early leaders of the nation acknowledge their personal debt as that of the Revolutionary cause to the "Jew broker." It must be added that not a single cent of the money advanced by Haym Salomon was ever returned to his heirs by our rich government. It would have been a gracious act for one of our Congresses to memoralize Salomon, but failing this we are glad that his fellow immigrants of today will do a tardy justice to his memory.

A National Community Chest

IN these days of combinations and of super-trusts in the business world, it occasions no surprise that the proposal has been made to federate into one grand national combine all Jewish agencies of a philanthropic and educational character. Amalgamation of charitable enterprises is the usual thing in our large cities, the next step therefore in development must be the creation of a country-wide Jewish Community Chest. This sounds very well and many prominent Jews, without due reflection, probably attracted by the size and the glamour of the proposed federation, have unqualifiedly endorsed it. But we must be careful before we say yes to such a proposal. A number of queries press for satisfactory answers which are not forthcoming. How can such a gigantic enterprise be made feasible, considering the countless factors that must be taken into account? Its very size is against it. Take the problem of charity for example: such an institution would take the necessary human element out of giving and receiving aid, to a greater extent than does modern scientific philanthropy, which despite its efficacy is of necessity cold; it would further kill all local

pride or tend to do so, in the constituent communities, which at the present moment and under the present systems still feel a responsibility toward the poor and unfortunate near them. It may be well to say, that we can rely on the "Jewish heart," and we can, but can we do so in sufficient measure? Will the mere idea of giving to one huge fund call forth as generous a response, from a generous people, as does that of relieving the various local situations in a city? It is doubtful. A man will make his annual contribution and then he has done his philanthropic duty for a year, and has done it on a national scale. Such a procedure is not what the Jews call charity.

In the matter of foreign relief it might be good to heap all moneys together putting everything under one administration and thus promoting speed and efficiency in collection and distribution and saving labor and expense by avoiding duplication. In local affairs, the matter assumes another aspect. We can not afford to sink community self-consciousness. It is too precious a thing. We need the "flavor" that comes from distinct varieties of geographical and other groups, like orthodox and reform Jews, B'nai B'rith and labor union. These "colorful" groupings do distinct work and give a definite tinge to it, which we cannot afford to miss, and which a charity trust could never supply.

Then there is the larger problem of democratic rule. How can we entrust such funds to a small (for such it would have to be) governing directorate and feel that this board even with the most excellent of intentions will distribute them satisfactorily. Few communities would be satisfied with their allotments, especially if they were less than the quota of moneys raised in the districts. We cannot get sufficient for local needs anywhere as it is; how can we do better under the regime that is proposed, where local considerations are practically sunk? The executive department would be subject to constant criticism and in the end would lose all power, or on the other hand concentrating so much power in the hands of a few individuals would soon create a "charity bureaucracy," against which there would be rebellion, and the whole organization would disintegrate.

Lastly, how can you join Jewish education and philanthropy? Will the synagogue from whose hands the former has been wrested stand idly by and see the training of the young taken away also? What kind of religious instruction are you going to give? What of Jewish education that is not of a religious character? How can all factions—liberal, conservative, Yiddishist, Hebraist, labor and radical, be satisfied? In education especially must there be freedom, personal and communal, and the tendency to production of a standard type must surely here be avoided. Standardization is fine in an automobile plant or in a clothing factory, but human beings, whether they be the recipients of help or children to be taught are not to be stamped all of them with the same imprint. There is such a thing as the human soul, which must not be impoverished. We suffer from over concentration now; better a little laxity and waste with freedom than saving and efficiency through centralization, with the consequent mechanization of all that is human. We do not want the National Community Chest, for the evils it would bring do not begin to offset the questionable good that it is claimed it will do.

The English Elections

NOT only we are to have an election but in England the voters will have decided by the time these lines appear in print whether Ramsay Macdonald, the Labor Party premier, is to remain in power. As it is, he is only a minority leader, his position being due to a coalition between Liberals and Laborites against the Tories or Conservatives. However much the Socialist leader may have failed at home, in the short time that he has been in power (and we question whether he has failed to any great extent), there can be no doubt about his success in his foreign policy.

To him, more than to any other man, is due the credit for whatever stability there is in the European situation today. Together with Herriot, another "man of the people," he has made it possible for European nations to have faith once again, in one another's good will; and as champion of the Dawes plan, he has at least helped put Germany on the road to becoming economically self-sustaining, even under the burden of the enormous charge against her, of war reparation. He has successfully sailed in the troubled waters of near Oriental policy so that the tremendous changes in Moslem lands leave British prestige apparently unaffected. Compared to his predecessors, he has the virtue of having played the international game honestly, and we take it for granted that he would have been the same under the stress of war. When one reads how Hussein of the Hedjaz was bought by England, how Persian oil concessions were obtained through threat, bribery and chicanery, how Arab and Turk, Moslem and Hindu were played against each other in the British diplomatic game, how the British merchants always followed the Army and the Navy, into Egypt, Syria and elsewhere, it is refreshing to find at the helm of a government a man of singular purity of purpose, whose chief desire is the welfare of his country and the peace of the world. A year ago no one thought that Europe could escape another immediate frightful war. That such a conflagration was avoided is due in large measure to Macdonald.

As in America the Jews are divided in their political affiliations in the British Isles. Sir Alfred Mond is to manage the election campaign for the Liberals, Bernard Barron has donated generously to the Labor Cause, others support the Conservative party.

Crime and Punishment

WITH the sentence of life imprisonment for the two boy-slayers a notorious trial has finally come to an end, and Leopold and Loeb are out of harm's way serving a life sentence at the Joliet penitentiary. Opinion is naturally divided upon the decision of Justice Caverly, some holding that the punishment was sufficient to uphold the majesty of the law, others maintaining that nothing less than death is sufficient retribution for this crime which the two youths committed. Those, however, who are opposed to capital punishment on principle see results of great significance issuing from this case. It may mark a new era in criminal jurisprudence. Apart from the question whether any agency even when countenanced by law has any right to take human life, supposedly sacred, even in a murderer, there are deeper questions involved, viz., What is justice? or What is a crime? Wrong doing may be regarded as evidence of moral disease, and the transgressor looked upon as morally or mentally ill. If this be the case, justice is not served by wreaking vengeance upon the lawbreaker, to satisfy the outraged feelings of society. Justice demands that the criminal be looked upon as a patient for the social clinical laboratory, which must try to cure him of his propensity toward commission of evil; it

(Continued on Page 83)

A Grammar of Jewish Life

By Joel Blau

I

GRAMMAR is more readily associated with language than with life. Still, there are points of contact between language and life which suggest a grammar for each. The former has to do with words, the latter with works; but both mean expression. What is life if not expression? A life unexpressed, wholly turned within, is barren. Life must flow forth from the individual toward and into the race; and it is this flowing forth of life in a continuous stream —what we call influence—that constitutes its essence. Life now flows forth in speech, now in action: and action has its own fluency, its own eloquence, its own expressiveness. Need there be no grammar to regulate the flow of action just as there is a grammar which regulates the flow of speech?

Often it appears as if words and works, language and life, were at opposite poles. Performance does not always square with promise. Someone has said that the surest way of gaining popularity is by promise, as the surest way of losing it is by performance. "Promise little and do much!" is a wise rabbinic saw, which already contains a hint of not only the Grammar of Life but also, more particularly, the Grammar of Jewish Life. We naturally distrust words which may be but empty sound: *vox et praeter ea nihil.* We are the constant victims of eloquence, so-called, of word-jugglery: what more natural than to wish an escape from words to works? Emerson's famous saying is in point: I cannot listen to your words while your actions drown out the sound. Yes, "actions speak louder than words," and the eloquence of deeds is often fatal to the eloquence of mere speech. But is this the whole truth?

IT is rather peculiar, I think, that we do not distrust eloquent action just the same as eloquent speech. Actions are louder than words—sometimes too loud. Is there not ostentatious action that is vulgar, though apparently beneficent? Why do we so readily accept an outward action as a sure sign of inward worth? When actions speak loud, too loud, there is reason to suspect them, just as much as there is reason to suspect "oratory." Is the loudly blared-forth donation really the proof of the goodness of the donor's heart? Or is it only an evidence of his social ambition? Charity has become a form of insurance, underwriting a man's future chances in "society." Or, maybe, the large glittering donation is a form of conscience money paid out with clatter and *éclat*, to divert attention from the sources of a rich man's prosperity. In one word, before I listen to the eloquence of action, I want to know something of the motives of the doer, of the mainsprings of his conduct. Not otherwise am I willing to certify him.

Emerson, it would seem, expressed a half-truth in implying confidence in the expressiveness of action. That confidence must be severely limited. On the other hand the familiar distrust of words is also grounded in a half-truth. It is too lightly assumed that words are idle, and only actions count. There are enough actions that prove idle, too, when hidden motives and far-reaching effects are examined with that honest vision which refuses to be content with mere appearances, and immediate benefits. It is forgotten that words themselves, noble words, imperishable words, are a form of action. They provide the powerful dynamics of action; without them life would be stagnant, moving ineffectually only with the feeble and meaningless stirrings of a few tradespeople and chafferers. Were not the words of the great, the highest achievement of the race? Are not the words of the Jewish prophets, for instance, still the creative force moving through all time, after which the actions of mankind hobble but painfully forward? The rabbis had a juster sense of the value of words when they said: "God's words are his deeds." God works through words, and so do all who share in His creative power—prophets, poets, artists, sages.

All this, however, is but said to show the close parallel between words and works, between language and life; and to foreshadow that formulation of the nobility of existence which I call the Grammar of Jewish Life.

II

ONE of the must suggestive intimations of this Grammar of Jewish Life, also in connection with the parallel between language and life, is found in an English poem. I refer to Longfellow's fine stanzas on "The Jewsh Cemetery at Newport." From these I select, for the present, the last but one stanza which reads as follows:

"And thus for ever with reverted look
The mystic volume of the world they read,
Spelling it backward, like a Hebrew book,
Till life became a Legend of the Dead."

"Spelling it (the mystic volume of the world) backward, like a Hebrew book!" That is to say, according to the poet's conception of the Jew, the Jewish view of the world is like the spelling of a Hebrew book, backward. As we spell our letters backward, so we spell our life, nay all life, backward, and live in the past. Here is the curious parallel between language and life. But, we might point out to the poet, were he alive today, that we do not even spell our books backward. We write from right to left and we open our books likewise: but this appears backward only to those who write in the reverse direction. Backwards and forwards, up and down, depend obviously on where you stand. What is implied in the poet's lines is that the occidental standard of writing—and of living—is the proper one; while the oriental standard, moving in point of both letters and life in the opposite direction, must be necessarily the wrong one.

Longfellow's fine poem, with its sympathetic insight into the pathos of Jewish history, places him above the suspicion of anti-Semitism. But it is ironical, how this reference to the supposed backward spelling of Hebrew life and letters contains the unconscious psychology at the basis of the world's hatred of the Jew. You judge any man, or any race, from your own standpoint, and from where you stand his life will appear to you as perverse and backward, just as if you had suddenly stepped into Alice's looking-glass: whereas the simplest device is to go over to the side of the man or race you so hastily condemn and judge his doings from his own standpoint, and then what at the first examination loomed up as perverse will manifest itself as the most natural and guileless thing on earth.

If you stand at the wrong side of a Hebrew book, and have in mind your

own First Primer you once grasped tight in the little red schoolhouse, you will of course say that it is spelled backward. And, similarly, if you view Jewish life from your own *locus standi*, you will think it odd and reprehensible. Come over to our side, study us patiently and in a brotherly spirit, and you will find, as so many have found, that neither our language nor our life is spelled backward.

THUS, if the poet were still alive, we might tell him, too, that it is not correct to say that we spell the volume of the world backward, and live in the past only. That "reverted look," of which Longfellow speaks, is not "for ever." We do look back only to look forward. A great historic people like ours, having seen the rise and fall of civilizations, having stood in cemeteries of buried peoples vaster than the Jewish cemetery at Newport, has the consciousness borne in upon it that we are not of today, but of yesterday; but our yesterday is the aforetime. Only parvenue peoples, upon whom the newness is still shining, forebear to look backward. We, by our backward glance, do but teach the world the necessary lesson that the best things of life have their origin in the long-lost cradle of civilization, away back in the East, where we stood bearing the spirit's birth-pangs.

But if we on occasion practice the "reverted look" it is only in order the more hopefully and the more understandingly to peer far forward into the future. We are not only an historic people, we are also a prophetic people. And as such we know that prophecy is not a species of magic but the process of history carried as far forward as our thought will permit, but always along the lines of moral progress. Prophecy is history continued into an invisible serial story of the inevitable destiny of mankind. Our prophets could speak of the future because they knew the past. Being keenly alive to the processes of history they could with confidence speak of the permanence of those processes in times yet to come. Foresight is always based on hindsight; and the Jewish prophets were owners of a genius for both species of vision.

I have before this said that if Judaism is one half memory, its other half is hope; but its hope-half is its better half. I have said, I no longer remember where, that the best test for a great memory is that it can be turned into a greater hope. Such is the case of the Jewish memories: they are the basis of a glorious future. Can it be rightly said of our people that it spells the mystic volume of the world backward, whereas it was the first to formulate the great messianic hope for a mankind redeemed here on earth, and not in a shadowy region of eternal psalm-singing—a mankind irresistibly traveling forward to the fulfilment of its larger destiny?

Verily, whatever we do to our letters, life we certainly spell heroically forward!

III

THE next point I should like to take up in the Grammar of Jewish Life, through which the parallel between language is further shown, and which (as will be seen in the end) facilitates the forward spelling of all life in the direction of a glorious future, is the familiar fact that in the Hebrew language there is no such verb as "to have." This is truly an *auxiliary* verb —an aid to both language and life. Possession is prevalently regarded as indispensable to living. If a man should lose his possessions he would be left without a prop. And yet, the Hebrew language, the most significant of all languages, has no word directly denoting possession.

When the Hebrew wishes to express possession he can do this only in an indirect roundabout way. He says *"yesh-lee,"* there is to me. And it seems this in itself furnishes a hint of the moral basis of possession. I can only own that which is part of myself. The ethical justification of possession is to be found in the sacredness and inviolability of personality. Property is an extension of personality, just as the telescope is an extension of the eye or the machine an extension of the hand. How far, to how many and what kind of things, this extension of personality may go out, in what vital sense can things be attached to any personality at all, is still a moot question, upon which hangs the economic future of mankind. It may be that, if the principle of the extension of personality were strictly observed, it would be found that there are very few things one may really call one's own. It may be that it is only by a species of legal fiction, or by dint of a pathetic fallacy, that we can today extend ownership to so many external things which by no stretch of the imagination are part or symbolic of our personality. At all events, I cannot ward off the feeling that the Jewish Bible has tolerated rather than sanctioned large unlimited wealth such as our present capitalistic system makes possible in the case of a few at the expense of the many. The Mosaic code has certainly sought to limit individual economic expansion by means of such laws as the agrarian laws, and in various other ways. The spirit of Jewish law, as it is of Jewish language, as it is of Jewish life, is against individual ownership.

BUT if our language does not recognize the verb "to have," it certainly does employ the truly auxiliary verb "to be." Man's real *worth* is not found in the having but in the being; in the being, not in the seeming. In inwardness, not in externalities. If possesion itself can be justified only on the ethical basis of personality, then the values of personality are paramount. In Hebrew, to be means *"hayoh,"* and this again is clearly related to *"chayoh"*—to live. It is only in man's inner being that he may be said to live. The purpose of life, and the last goal of history, is the development and enrichment of human personality. To this end the struggles of the individual existence, and to this end the travails of the ages, that man, stripped of merely accidental and adventitious things, may stand forth as the very image of God on earth.

And is this not the guiding principle of Jewish life, too? We found our being not in earthly possessions, and not in national aggrandizement, but as a people we always strove to give effect to the values of Jewish personality. All our struggles may be said to centre in the effort to "put across" our personality. We turn to the world and say to it: Such as we are, and not different, we demand to be allowed to take our place in the world's work; as such alone, and not as imitations of other peoples, would we contribute our share to the sum of civilization. In all the world there has never been such a struggle for the recognition of a personality of a distinct type as ours. And though we have thus far not succeeded, we shall not give in or give up. We are prepared to undergo, but we will not go under. The Jew says: "I am what I am!" He can be no other. It is a noble self-declaration which is but the echo of another similar declaration that once came, from a more exalted source, out of the burning bush on Horeb.

If the world did but understand the Jew's noble self-assertion, his striving to be just himself! Then the Jewish case might not be in such a desperate state as it is now. Or, to revert again to our parallel between language and life, the world might learn to decline the noun "Jew" more correctly than at present. Leaving aside the obvious error that the word is a noun and should never be used as a verb, the trouble is that most people decline this

noun in the wrong case. There are those who decline it constantly in the *possessive* case; whereas it is evident from the foregoing that the Jew is in spirit opposed to an exaggerated emphasis upon this case. There are others who speak of it unceasingly in the *accusative* case. Again, some who would idealize the Jew, and thereby unwittingly hurt him, sing his praises fulsomely in the *vocative* case: "O Jew! O Jew! While the Jew himself, weary of these wrong declensions, prefers to be known and to speak of himself only in the *nominative* case: just as he is, neither saint nor sinner, neither hero nor villain, only a human being endowed with a humanity all his own, determined to maintain the distinctive values of his personality in the face of a hostile world. Should he not be allowed to do this?

IV

WHAT follows may at first sight appear contradictory to the thought expressed in the last section that a noble self-assertion is the aim of both the individual and the collective life. I shall here be dealing with the striking peculiarity of the Grammar of Jewish Life by reason of which it places the Second Person Singular above the First Person: "thou" above "I."

There is no doubt that in the average life, not only in language, the First Person comes first. In the English language we write the First Person with a capital letter. I spell myself large, while a small letter will do for you or thee. And as the First Person is written large, it looms large. The thinnest, straightest, uprightest and stiffest letter of the alphabet symbolizes the self-insistence, the egotism of the average individual. And what is it we express when we say "I?" What is it we manage to crowd into this thin letter? We express exclusiveness, we crowd into this single letter the fullness of our pride. I, not you! I am holier than thou; my cradle hung on a taller tree-top than thine; and the lullaby sung by my mother was sweeter than the one sung by thine. Therefore, I have the right to crowd thee out, to oppress thee: thou art an alien, a foreigner, an undesirable!

All the evils of this world, and more especially of the Jewish people, are due to the exalted position the First Person Singular is assigned in the grammar of language not alone but even more so in the Grammar of Life. Now comes the enternal genius of Judaism and tells us to reverse the order: no matter what the position of the First Person Singular is in language, in life the Second Person Singular must come first! The higher civilization foretold by the prophets is made to depend on whether man, forgetting the claims of the self, can labor in behalf of the general good. This is the chief rule in the Grammar of Jewish life.

I DO not wish to enter into those usual subtleties that hinge on the point whether the negative or the positive formulation of the Golden Rule is the finer; nor do I care to follow Ahad Ha-Am in his disquisitions concerning the commandment, "Love thy neighbor as thyself," in the course of which he seeks to prove that the ego must necessarily take precedence over everybody else. These subtleties do but show, as we shall see presently, that there is a problem. I prefer to point to the all too patent spirit of the prophetic writings, wherein regard for our fellow man, for the Second Person Singular, is insisted upon as the condition of the Kingdom of God. It does seem a simple thing, this shift from the First Person to the Second Person; but if it were only to become the rule of civilized life! What a revolution would be achieved in every department of human endeavor and aspiration! Life would indeed be civilized; prejudice would disappear; and injustice would vanish like a bad dream.

However, there is a problem. On the one hand to say that man's chief aim is the development and assertion of his individuality, and on the other hand, that it is the suppression of the ego and its abdication in favor of someone else—self-realization on the one hand, and on the other, self-forgetfulness and self-effacement—seems a crass contradiction. But this is only apparent. The problem is an old one: how may the individual adjust himself to society? Is not altruism in the sentimental sense a complete obliteration of one's one personality, and if so is this possible or desirable? The answer seeks to reconcile the claims of the individual with the claims of society. Man's highest aim still is to realize himself to the utmost of his capacity, but it is seen that he can accomplish this aim best by serving others. The rule is: Realize your own self through the selves of others. Whenever you spend yourself for others, there is being paid back into your own nature the very effort you expended in being useful to them, and this automatic back-payment creates a new worth and a new human dignity in yourself which enhances and further enriches your own personality. But, again, this means that the Second Person Singular is placed before the First Person as the latter's only means of salvation.

Israel in his own life has exemplified this rule. For he, as the Servant of the Lord, has placed the cause of humanity before his own. He has neglected his own worldly chances, neglected to solve his own burning problem, and sought to qualify by means of an intense spiritual life for his world task of bringing about the redemption of the entire human race. This is the meaning of Jewish Personality; that it developed through service and sacrifice as an instrument of human salvation. Israel is the true Man of Sorrow, and, therefore, the Man of the eternal Morrow. He never is, but ever will be. He lives, not indeed in the past, but in and for the future.

V

AND this brings me to the last point in the Grammar of Jewish Life. In the grammar of the Hebrew language there is no tense for the present. But there is a tense which, above all, is used for the future. Moreover, the name which the Jew gives his God denotes the future. *"Thyeh asher ehyeh"* is usually translated as: "I am that I am!" But, more literally, it means: "I shall be that I shall be!" In abridged form God is called *Ehyeh*, "I shall be." God is the everlasting future, the symbol of the Eternal Morrow. He *is* the Eternal Morrow. He is the earnest of that endless progress for which he has sent man forth on his errand of righteousness. Man sharing in the divine nature, will continue on his forward journey with the progress of the suns until the end is achieved in the last enhancement and perfection of human personality. Such is the highest Jewish belief.

And the Jew? He will continue to labor under the redeeming sign of *Ehyeh*. Under this sign, *in hoc signo*, he will conquer: for "the best is yet to be." He will strive for that higher civilization whose prophet and champion he, above all men, is. Uplifted by the social spirit which is the ruling spirit of the grammar of his life, he will seek to hasten the coming of the great day of world redemption by refusing to conjugate the verb to have; by repressing the possessive instinct; and by placing human values above all others. He will seek to give effect to his view of life which calls for the Second Person before the First Person, and which asks for the Future before the Past.

(Continued on Page 83)

Youth—The Blau-Weiss in Germany

By Israel Auerbach

Berlin Correspondent of the B'nai B'rith Magazine

ALL of us are at times overcome by pessimism and worry about the future of Judaism in view of the increasing indifference in the ranks and the numbers of christenings and intermarriages. In Germany "The Fall of the German Jew," the title of a serious book by a warning apostle of truth, has become a current colloquialism. World statistics, however, tell a different story. They show that there are in the world between sixteen and eighteen million Jews and that they are increasing as rapidly as the more prolific races. This outlook consoles one for the isolated instances of ground lost by the Jews. But whether all the large number of living Jews are Jews in the spiritual sense of the word is another question. It is significant, at any rate, that our people have kept going during the present difficult times. So at least the body of Jewry persists; and it remains for a new and perhaps better generation to supply the spiritual life which the present generation has lacked.

Is the new and better generation in sight? Undoubtedly. And in Germany where it is most needed. It arrived, one might say, unsought, without the volition, even against the wishes of the older generation. No teachers and no schools are building it; it builds itself. The new generation has set to work on its own initiative and in its own way. It has its leaders who are religious prophets and mystics, fanatical enthusiasts, extreme patriots and social warriers. But it has also an objective, a systematic, fearless, irresistible purpose; that is the Blau-Weiss (Blue-White).

The Blau-Weiss is a Jewish offspring of the German "Wandervogel" movement which is itself a counterpart of the Boy Scouts, with the exception that the Wandervogel has a sentimental, almost mystic and chauvinistic tinge that is foreign to the Boy Scouts. The Wandervogel trustfully yearned for a new, mysterious outpouring of the German spirit and the birth of a new German hero. But a new form of youthful life, a new mode of dressing, a new ideology, sprang up and blossomed only to wither, partly because it adopted the wrong mode of living and dressing.

THE young people who in 1912 took over for Judaism the good, and only the good, of the Wandervogel movement were actuated by necessity. (The anti-Semitism of the Wandervogel debarred them from that.) But the necessity soon became a virtue as well. The Jewish leaders quickly recognized that what seemed merely a game to the Christians could readily have a very real significance for Judaism. The Jews urgently required a return to the soil from which they had been estranged for two thousand years. The Jewish boy was hampered by the psychology of the city in the worst sense of the word. His intellect was over-worked and the development of his body and soul neglected. He was denied the countless pleasures which arise from the small, practical things in life, the ability to do manual labor, to improve his surroundings artistically, to help himself in critical situations. This gave him an uncertainty and want of freedom which were all too apparent and for which he had to suffer by lack of self-respect and the respect of others. Thus the aim which the Blau-Weiss adapted from the Wandervogel was to reform the Jewish man, to make a whole, beautiful creature out of the partially developed, one-sided thing that then existed.

But from the beginning the Blau-Weiss was even more than that. Its creators recognized the extraordinary possibilities that were to be found in the close companionship of young people and in the banding together of the Jewish youth in travel-groups. Here was the way to reach the Jewish child and give him feelings and ideas that he could not otherwise obtain; the way to make a Jew of him. Here was the soil on which a new generation could grow up as different as possible from the older one which fought against changes. The new type of man which was needed for the renascence of the Jewish community could arise from these travel-groups, amidst fun and play, without pedagogic influence or parental pressure. All this was symbolized by blue and white, the colors of the Jewish renascence. And this was the aim: that every boy and every girl who entered the group should be remolded into a new person, that each should be a living stone with which to build the new Judea. No political theories, but only cultural ideas were originally involved.

The Blau-Weiss took the form of a league when the first two groups, Berlin and Breslau, were amalgamated. The Blau-Weiss was no loose, evanescent movement; it was to become a solid structure, a life-long alliance. Nor did the Blau-Weiss want to offer the boy pleasures additional to his regular life, but instead offered as far as possible without interfering with the parental home or school or professional life a new outdoor life. In contrast to the boy's old life with all its limitations, there was offered something new and delightful and to be shared with friends of the same age, striving for the same ends, all under personal supervision. The approach to all this was accomplished by mutual example and skillful leadership. The greatest problem and the most important work was obtaining and educating good leaders. The educational end was served by the association of group-leaders, their conferences, their courses and their press. The *Blau-Weiss Blatter*, a monthly publication, many-sided from a human as well as Jewish standpoint, is characterized by its efforts to develop the personality of the leaders.

AT an early stage of its development the movement received a severe blow: most of its leaders of military age were in service during the war; many of them lost their lives. The groups stranded in this way were in danger of falling to pieces. The girls, however, held together doggedly and more firmly than ever during the catastrophe, and indeed it seems that the war gave new strength to the alliance. The leaders who lived through the thousand hardships of the trenches had learned much that was of value to their "wanderers." And this in turn attracted new youths to the fold.

A decidely practical tendency entered into the Blau-Weiss in 1918 when all of defeated Germany was attempting to console itself with the slogan "work for rebirth." The time of need demanded that youth enter life earlier and with a better equipment for the

battle than in the past. Thinking and dreaming seemed useless and contemptible. Practical professions and physical labor were accorded respect. The Blau-Weiss changed with the times, introducing many practical innovations such as attention to agriculture and manual labor. The chief problem of the alliance was how to advise and prepare for practical work. But here, as in everything else, the Jewish factor was uppermost.

After the Balfour Declaration and the Treaty of Versailles the reconstruction of Palestine became a real possibility. The land was there and the people were to come. But the people were not prepared for this step. The inspired youth that hurried there, the Chaluzim, ignorantly worked themselves nearly to death without materially benefitting the country. The

The Blau-Weiss House at Karlsruhe, in course of construction. Exterior (above), Blau-Weiss boys at work on it (left).

leaders of the Blau-Weiss drew their own conclusions from this. Many of their boys and girls impatiently awaited the moment when they too could rush there and enter into the work. They, however, were to be saved from the fate of the first enthusiasts and the country was not to be burdened with more inexperienced young people. But the Blau-Weiss, with a feeling of deep responsibility, gave new direction to the work of preparing young people for life: the outlook on Palestine.

The revolution which this purpose caused in many hundreds of young hearts and minds was indescribable. The revolution was carried even to the families of the boys and girls to the sorrow, and sometimes despair, of their parents. University and high-school students, preparing for learned professions, suddenly left their studies to turn to agriculture, gardening or manual labor. Some who had inherited factories and warehouses revolted and requested to be allowed to take up some "low" profession. They disturbed the routine of the home by rising at five o'clock in the morning to learn Hebrew with fanatic zeal. It was a critical time. Even parents who were Zionists, objected and complained that the Blau-Weiss was interfering with family life. But youth came out victorious. The boys and girls made themselves what their ideal demanded of them. Soon many parents were carried along by the enthusiasm of their children. Even some of them began to change, as well.

THIS tendency continued. A number of daring boys went out to the farms of Jewish and Christian farmers. They had a hard struggle but they saw it through. They learned something and won respect for themselves. To their employers they seemed a new species of Jew. They were an honor to their communities. But the directors of the alliance could not stop at this. They could not allow each individual to risk an uncertain fate. They felt they should take the management of these youths into their own hands. An employment agency, the "Arbeitskontrolle" (the work-control) was established for placing the boys; while the last and most important act along this line was the establishment of private settlements. In 1920 the practice farm "Halbe" was established for boys and girls. This was the first of a series of similar undertakings.

The year 1922 brought an internal crisis. The merry child's play of the beginning with all its ideas and accomplishments had become bitterly serious. The problems that the alliance proposed to its members became so difficult, so categorical, so absorbing to the whole organization that the weaker ones lost heart. There arose opposition that was not lacking in idealistic grounds. Some protested against the commercializing of the idealistic youth movement. On the day of the annual parliamentary meeting in Prunn the contradictory tendency was discarded; but the inner spirit of the Blau-Weiss was too strong to die of this. The new law that was established at this time was radical in the extreme; yet, in spite of this, most of those who dropped out then have since returned. In every way the alliance is now stronger than ever. The proof of this lies in the irresistible power of attraction it has

exerted over competitive and even formerly rival youth groups. For example, at the beginning of last year the *Jungjüdische Wanderbund* which stood for the principles of neutrality, joined the Blau-Weiss.

The latest developments continue in the same direction. The education of older boys and girls in agriculture and manual training and other professions which will make them more useful in their own country or in Palestine is constantly becoming wider in scope. Seventy-two pioneers from the ranks of the Blau-Weiss have already gone to Palestine. They have organized the Palestine Blau-Weiss; one of their groups, too, established a labor union. The ideal, however, is the Blau-Weiss colony, which is in preparation but has not yet been realized.

THE Blau-Weiss today numbers three thousand members; two thousand boys and one thousand girls in thirty-five states of Germany and Austria. At the last meeting (July 20 to August 2, 1924, in Dünsback, Württenberg) twelve hundred members, one-third of whom were girls, gathered together for a festival and meeting.

The organization consists of a boys' alliance and a girls' alliance, with a bureau of secretaries for both divisions. The whole organization is divided into districts or provinces, under the supervision of the "head leader" who is elected by the alliance government on recommendation of the district. The district is made up of the single alliances of the states which are again divided into travel groups. Each group has about twenty "travelers," or "wanderers," under one leader. The association of the leaders is called the Fuhrerschaft. The regular work of the group consists of: (1) hikes on Sundays and longer excursions during vacation time; (2) evenings at home, that is, weekly meetings at the home of a member. The excursions include play for the children, sports, camping, arts and craft, singing, observation, and nature study. Although the evenings at home for the most part serve more spiritual ends through the continuation of Jewish study by community reading and debating, courses in history, lessons in Hebrew and Bible study, manual training is not neglected.

The influence of Boy Scout ideas is not negligible. The Boy Scout codes of behavior have been imitated and developed along Jewish lines by the boys in these groups. Between the age of ten, when boys are admitted, and eighteen, when they join the generation of "Grossen" (adults), they learn the following: Swimming, boxing, bicycling, running, jumping, drawing from nature, shooting, bird-study, control of an instrument, singing, correct breathing, the foundation of a trade, path-finding, map reading, fire building, cooking, camping, mending, washing, signaling, first aid, Hebrew, Jewish history and Bible knowledge. The girls' program includes in addition to the above: Cleanliness, economy and ability to manage, the study of color, form and music.

This, however, does not complete the story of the working group. The groups were to work out a common budget that was to help them, not only with their individual expenditures, but was also to increase the financial strength of the entire alliance. So in larger cities budget bureaus were created with such divisions as: bonus section (contracts with stores giving a Blau-Weiss discount on every purchase made by a Blau-Weiss member or his family; section for collections (stamps, coins, antiques); section for bookkeeping (taking over accounting and bookkeeping); section for writing materials (sales to the members). At these bureaus a special emphasis was placed on the development of the sense of sacrifice. The boy was taught to give up for the benefit of the whole community whatever he earned or collected in this way.

NOW for the social institutions of the alliance. The important apprenticeship bureau serves as a preparation for the agricultural profession. This bureau obtains positions, watches the development of the apprentice, corresponds with him, visits him regularly, keeps in touch with his work and living conditions and finally prepares for transportation to Palestine, and when possible the installation of the individual and the group. The report of the apprenticeship offices of the Blau-Weiss at the end of July of this year shows that 112 Blau-Weiss apprentices, ten of whom were girls, were engaged in agriculture at this date. Forty-four of them live in the settlements, Ludwigshorst, Lowenberg, Halbe, Markenhof and Hochburg. The rest, sometimes, singly, sometimes in small groups, live at private farms, but these are so situated that a number of the apprentices are always near enough to each other to meet on occasion. In most settlements the Jewish apprentices are the only workers on the place. Besides these members of the Blau-Weiss there are some east Jewish Chaluzim busy at Markhof; at Hochburg there are a greater number of Christian students. The relations between the Jews and the Christians are excellent. And every farmer for whom Jewish boys have once worked is sure to ask the apprenticeship bureau again for a new assignment of apprentices. The life is hard. During the summer there are sometimes from sixteen to nineteen working hours a day; the housing conditions and the food are often primitive and sometimes definitely bad, but all the boys and girls have persisted, to the honor of their alliance and the Jewish people. A certain number of apprentices live in the city and attend the agricultural high-school in order to obtain a more thorough theoretical education. The apprenticeship bureau has a certain fund which provides for the establishment of new settlements and student homes, pocket money for the apprentices, travel expenses, the purchasing of working clothes and an additional amount for cultural necessities. Apprentice days are held from time to time for the purpose of taking up questions of common interest to the workers.

THE trade bureau functions in a similar manner. It has placed, up to the present time, 150 trade apprentices and has kept them under its care. These apprentices are all staying with individual employers, who are having the same pleasant experiences with the Jewish boys that the farmers had. Since suitable positions for the girls are much harder to find, the alliance has undertaken the work of training girls for a trade. A working school for Blau-Weiss girls was opened in Berlin in 1921. Among the studies taken up were embroidery, wall-paper designing, interior decorating, poster art, batik, sewing, darning, knitting, crocheting, commercial art, book-binding, cartooning, picture framing. In addition there were courses in Hebrew, English literature, history, teaching, history of art, costume designing and color. Arts and crafts exhibits and prize competitions are held annually to arouse the ambition of the apprentices.

The Karlsruhe settlement deserves a chapter for itself. It was established in 1921-1922 by a group of Blau-Weiss boys. With their own means and on their own initiative they built their home in the Schwarzwald. They did this because they wanted to prove what Blau-Weiss could do without any outside help. The undertaking was very successful. Encouraged by this and with the financial help of the Karlsruhe Blau-Weiss, a group of the best

(Continued on Page 85)

A Visit to Leopold Auer

By Morris Fishbein

I WENT one evening to visit Leopold Auer who had been spending the summer in Chicago sorting out violin talent from among hack-fiddlers, would-be geniuses, infant prodigies and what-not. A rather stocky, somewhat patriarchal appearing man with short, well-trimmed white beard, who might just as well have been a professor of primitive archaeology, Greek or Semitic languages, greeted us warmly. Mrs. Jacob Brown, mother of Eddy Brown, one of the great master's well known pupils, he welcomed with inquiries as to her health and happiness. He has the aristocratic manner that Babbitts credit to a duke with the charm of the Prince of Wales.

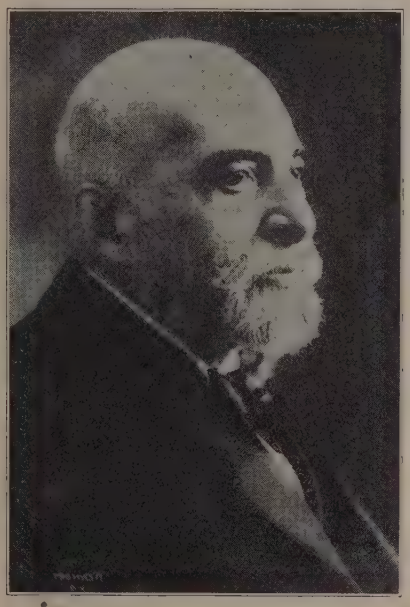
Jascha Heifetz

Professor Auer stepped back to his arm-chair, in which rested a copy of the Chicago *News*.

"I suppose you read the *News* for the foreign correspondence," I said. "I believe they have a correspondent in Petrograd."

"Petrograd! Bah!" he exclaimed. "Look, it says 'Leningrad.'" He tossed the paper aside. "Leningrad! Bah!"

So then he told us about the time when he left St. Petersburg and of the difficulties of the days after the revolution, as he tells of them in his book, "My Long Life in Music." "For me," he says, "the Bolshevist advent signified the destruction of all I had dreamt of and hoped for during forty-eight years, the sweeping away of what the experience of a lifetime had built up in constructive musical work, the loss of my fortune, of my life pension from the Imperial Court, of my library, of all the priceless gifts which I had received in the course of nearly a half-century of uninterrupted activity—the portraits which many of



Leopold Auer

the greatest artists and composers of a day now past had inscribed to me, the letters, the manuscripts, the art objects, all gone beyond repair."

There is bravery in the story of a man, now 79 years old, still working day after day to convey to the young the talent that has animated his lifetime. There is a marvellous youthfulness and spirit in him that makes him talk of the accomplishments and wonders of the present rather than of the past. He tells of the pupils he is seeing today and of those that will come tomorrow; he talks of the development of Heifetz and Elman and Seidel and Zimbalist and Eddy Brown, and of the long series of phenomenal pupils that have come under his teaching.

LEOPOLD AUER was born on June 7, 1845, in a little Hungarian town named Veszprem. For years the violin has been what may be called the national instrument of Hungary. Auer began to play when very young and while still a boy began to earn money by impromptu concert tours. He studied under Professor Kohné at Budapest, and later under Joachim at Hanover, including between a brief period with Professor Dont in Vienna. Then in 1864, when he was nineteen years old he became concert master in Düsseldorf. This engagement filled successfully, the young man was engaged at Hamburg; he played in quartets touring Europe, and he secured an engagement at Wiesbaden. There he met Henri Wieniawski and Nicholas Rubinstein, the latter a brother of

Toscha Seidel

the famous Anton. In his book Auer tells a most amusing anecdote of the attempt of the three to break the bank at Wiesbaden with a system devised by Rubinstein. And then, until 1868 he spent the years at Hamburg and touring about, giving concerts, and meeting apparently all of the famous musical artists of the time.

In 1868 Auer was invited to become professor at a Conservatoire created by the Grand Duchess Helena in St. Petersburg and he accepted promptly. He draws a most interesting picture of the St. Petersburg of that time. Previously it had been the custom for

those wishing musical education to leave Russia for Germany, France and Italy. With the opening of the conservatoires in St. Petersburg and in Moscow, Russia became a mecca for noted artists. Consider that the faculty of St. Petersburg included Anton Rubinstein, Theodore Leschetiszky, and Alexander Dreyschock for the piano; Wieniawski for violin; Davidoff for the cello and many others. Moreover in 1868 Tchaikovsky had just graduated at St. Petersburg and a little later Arensky completed the course.

Those who have become familiar with Russian music through the tre-

Eddy Brown

mendous vogue in America during the last decade will find much of interest in Auer's account of the development of such composers as Rimsky-Korsakoff, Cesar Cui, Moussorgsky and Glazounoff. It must be remembered that these men reached their majority and their fame during the time when the young Auer was building the reputation as a teacher of violin which resulted in the remarkable geniuses who dominate the field of the violin today.

Russian Restrictions on Jewish Talent

AS OUR conversation wandered into a discussion of the sad life of the Jew in Russia under the Czars, Professor Auer told stories of some of the difficulties experienced by his Jewish pupils. The significant facts are told in a paragraph in his book:

. . . "The Conservatoire diploma gave Jewish students the right to settle in any city throughout the Empire, including the two capitals. According to a rescript law the Jews were only allowed to live in certain territories, 'within the pale.' St. Petersburg and Moscow were closed to them, and it was only conditionally and by special permission that they could establish residence there. Lawyers, physicians, and men of science, men who had matriculated in the colleges and universities, were of course admitted into the capitals; but the Imperial theaters, as a general rule, excluded scenic artists and musicians of Jewish origin, and it was only in very exceptional cases that their ancestry was ignored. In the higher institutions of learning —the University, the Academy of Fine Arts, the Polytechnic Institute—Jews were forbidden to make up more than five per cent of the total student body, while they were absolutely excluded from the two institutions for the sons of the nobility, the Lyceum and the School of Law."

Professor Auer pointed out in his conversation that the restrictions placed on the Jews quantitatively naturally resulted in only the finest talents gaining an opportunity, so that by the very nature of this careful selection the Jewish students led all the rest. Like most carefully thought out schemes arising in racial and political malice the result in this instance was to some extent the exact opposite of what was sought.

When Jascha Heifetz, at the age of ten, came to St. Petersburg he was admitted to the Conservatoire at once because of his talent, but his extreme youth made it necessary that his parents stay with him, whereas the restrictions on Jews made it impossible that they remain in the city. Someone hit on the happy suggestion that the father also be enrolled as a student of the violin, and although he was at the time forty years of age, he was enrolled in Auer's classes. Of course certain fundamental courses were obligatory but the elder Heifetz had no intention of attending them. His absences were carefully recorded and Professor Auer was asked to explain the conduct of this unusual student. Fortunately Glazounoff came in at last as director and Professor Auer was not required to make further explanations until the Heifetz family left for America in 1917.

Efrem Zimbalist and Efrem, Jr.

IN the case of Mischa Elman another controversy occurred. The boy came to St. Petersburg accompanied by his father. The latter secured lodgings secretly with the janitor in

Mischa Elman

charge of a rooming house, and when the janitor found out what the conditions were and began systematically to attempt petty blackmail of the elder Elman, active measures became necessary. Auer was finally urged to appeal on Elman's behalf to one of the high officials of the state, M. von Plehoe. An interview was finally secured. To all of the appeals made by Professor Auer M. von Plehoe responded with the statement that the matter was law and that he could make no departure from the law. Finally Leopold Auer told him that there was a higher law: the law of mercy and the law that genius must be given its chance. Von Plehoe terminated the interview by suggesting to Auer that he return to the Conservatoire and write an official letter marked "Personal," concerning the matter. He left in despair. After he had left the office, however, Professor Auer met some intimates who knew

von Plehoe and who asked concerning the result. Auer told them of the way in which the interview had ended and of his hopelessness of any favorable result. The friends reassured him by telling him that such a request from the official must be considered as extremely favorable, for a man so secure in his position need not have treated in the matter at all but could have ended the whole thing with a simple "No." Auer wrote the letter and promptly received a permit for the elder Elman to remain until the boy had finished his studies.

"Well, how about Eddy Brown? Did he have any trouble?"

"Oh, no," said Professor Auer, "Eddy was an American."

Efrem Zimbalist had the same difficulties as did Elman and Heifetz. He came to St. Petersburg with his mother and she spent several days trying to find some family with which she might leave him. She was forced to wander the streets with him during the cold October nights and finally appealed to Professor Auer to do something to obtain a permit so that she might remain in the city. Only with the greatest difficulty was a permit finally obtained for the mother to remain in the city a week, after which she was forced to leave the fourteen year old boy alone so that he might obtain the proper education in the field for which his genius suited him.

Toscha Seidel also had difficulties and was compelled to live with his mother in Finland and to journey more than fifteen miles twice each week in order to attend the lessons in the Conservatoire.

Another of the contributions of Professor Auer to the literature of violin playing is a book published during 1921 called "Violin Playing as I Teach It," illustrated with the photographs of the great geniuses who have had the benefit of his instruction. The pictures include Jascha Heifetz, Mischa Elman, Efrem Zimbalist, Kathleen Parlow, Toscha Seidel, Eddy Brown, Max Rosen, Thelma Given and Mischel Piastro. There are nine photographs and six of them are of Jewish boys who made great sacrifices that they might study in the Russia that hated to see a Jewish boy succeed. And the parents of those boys gave perhaps even more!

The Musical Life

IN addition to "My Long Life in Music" and "Violin Playing as I Teach It" there is to be another book by Professor Auer; it is occupying much of his time between the Chicago and New York sessions of teaching. It is a great opportunity for embryo geniuses to be able to have a hearing from a great master. The applicants are carefully combed out and their preliminary and contemporaneous studies are looked into so that the brief half hour which each of them spends with Professor Auer is used to the utmost.

The St. Petersburg of the Czar with its great Conservatoire is now a Bolshevik political battleground, in which music, science, letters and art are giving way, as they always do in times of political stress, to the problems of economics. It was fortunate that benefit should have emerged for the United States out of the midst of the turmoil; that during the raw stages of the Russian democracy the greatest teacher of the violin that the world has known should have been brought to the United States at this time, when the great American democracy is ready to turn from its problems of economics to the cultivation of the arts, of music and of letters,—of the things that made notable the civilization of Europe,—a teacher and leader with the background, the wisdom, and culture of Professor Auer is a noteworthy asset.

Silbermann

By Jacques de Lacretelle

The second installment of the French prize novel

The story up to this Point

PHILIPPE ROBIN and his friend who tells the story, meet at their school at the end of their holidays, but are not as congenial as they had formerly been. Philippe, who is greatly influenced by his uncle, Marc le Hellier, a member of the "Frenchmen of France," an organization which is planning a campaign against the Jews, irritates his friend by his intolerance. The friction between them is increased when the one boy becomes interested in a Jew, a new school-fellow named Silbermann. Silbermann is not only exceptionally intelligent but also is familiar with and deeply appreciative of the best in French literature. He is eager to make friends but afraid that no one will associate with him because he is a Jew. The writer pities and admires him, promises to come to Silbermann's house, and swears that he will do everything in his power to help him.

CHAPTER III

SILBERMANN'S parents lived in a fine newly built house overlooking the Parc de la Muette. Their flat which was on the top floor, was very large. Silbermann showed me over it, stopping me in front of the magnificent marquetry pieces, and turning on the lights above the pictures. I had never been in a house containing so many valuable things. The effect was so remarkable that, as the sunlight shone through the windows, they all seemed to be draped in veils of gold. I looked out of the windows; nothing could be seen except the tall and splendid trees in the Parc de la Muette and, in the distance, an undulating line of hills . . . . the country. It might have been the view from a country house. I went round in silence, my feeling of humility so profound that I was not able to utter a word. I thought of my father's study, narrow and plain, giving on to a yard, and of my mother's little drawing-room, the finest ornament of which was the old, but thoroughly rustic, pieces of furniture chosen at Aiguesbelles.

Fortunately Silbermann, after showing me these things as unaffectedly as it was possible to do, prolonged my discomfort no further, and took me to his room. This was quite different, and I felt a little dart of satisfaction in saying to myself, "I like mine better."

In fact, the room was so modest that one was almost inclined to doubt that it had any connection with those from which I had just come; and on looking closer I thought to myself that my mother would certainly have slaved with her own hands rather than let me sleep among the disorder which I saw here.

Silbermann pointed out the bookcase, which occupied nearly the whole of one wall.

"There," he said.

There were books from floor to ceiling: some in sumptuous bindings, and others with stitched backs, all dog-eared with use.

"Are these yours?" I exclaimed with admiration. "Have you read all that?"

"Yes," said Silbermann with a little smile of pride; and he added: "I'm sure the whole of Saint-Xavier put together haven't read half of them, have they?"

He showed them to me in detail, taking up certain volumes with care, and explaining to me the reason for their rarity. He opened several and with a sureness of selection which seemed to me extraordinary, he read me certain passages. He broke off now and then, his eyes wet, saying, "Isn't it beautiful? Listen to this again. . . ."

Above all he was sensitive to form, or rather to the word which creates a picture; he would, as it were, produce it from his closed fingers, as if the beauties of the mind were to him pliable material which he was attempting to model.

The book, the written word, had an irresistible fascination for me; here in this library, so different from my father's (which consisted entirely of books that made no appeal to the imagination), I turned over the volumes eagerly and plied Silbermann with questions. He had the art of describing the subject of a book in a phrase; he would reduce it to a simple formula.

"*Les Misérables?*" he replied to one of my questions—"*Les Misérables* is the epic of the people." And then, as he handed me a little volume on the back of which I read *Œuvres de Paul-Louis Courier:* "Here is the vocabulary of the French language."

Such vast knowledge and quickness of judgment filled me with admiration, and Silbermann divined this feeling. He smiled and said: "Take whatever you like. You can come here as often as you please."

We remained talking a long time. He gave me advice about my lessons. We spoke of the other boys in our form, and he made fun of some who were considered fools, imitating them in the most amusing way. One word, which he seemed to worship, often entered into his conversation: "Intelligence." And he pronounced it with such force of feeling that a little bubble of froth could be seen on his lips.

I mentioned several books which I had read, and he showed me each in a a new light. We were seated side by side; and the inflexions of his voice were so persuasive that at times I felt myself dominated by him as completely as if he had put his hand on my shoulder.

I was introduced to his mother. She was going out, and was wrapped in a long fur cloak. All I could see of her face was the long black eyes and the very red lips which never ceased to smile. She reproached her son for keeping me in this room instead of bringing me to one of the drawing-rooms; she begged me to come to lunch, fixed the day and disappeared, having charmed me by her air of elegance and her kindness.

Before going, I went to choose some books from Silbermann's shelves. In disturbing a row I saw, hidden at the back, a collection of papers. My eye caught the title: *La Sion future.*

It was just at this time that the *lycée* declared its hostility to Silbermann.

He had twice come out top in composition, and this success had aroused jealousy amongst the clever boys. And as he sometimes indulged in scornful irony at the expense of the dull-witted, the other end of the form were no less hostile to him.

It began with comparatively harmless jibes when Silbermann started to declaim and gesticulate. Silbermann aggravated this teasing and encouraged it by his way of taking the bit between his teeth, and by his mania for having the last word; it was also a little encouraged by the indifference of most of the masters, who did not like Silbermann, in spite of his doing well in form. It became quite obvious when one of them, annoyed at his constantly coming up to the desk, sent him back with a curt and stinging phrase that everyone could hear.

Soon, during break, it became a popular amusement to surround Silbermann, to make fun of him and knock him about. As soon as he appeared would be heard "Hello, there's Silbermann. Let's rag him."

They would jostle him, snatch off his cap, throw down his books. Silbermann did not defend himself: he contented himself with stinging retorts which generally went home, and exasperated his assailants.

At first these little verbal victories gave him so much pleasure that he would forget the attacks; he even invited them. But as the repetition of these scenes, coupled with his odd appearance, began to make him the general butt of the yard, I could see that he was beginning to suffer. Finally, when the Saint-Xavier boys started to join in, the game became a real persecution.

The Xaverians took no part in the social life of our *lycée.* Lordly creatures, forced to pass through a place that was unworthy of them, they considered it futile to enter into social relations with their chance neighbors. Each little squad would march to its place, affecting to see and hear nothing. Their attitude towards the masters was on the whole correct, but never enthusiastic; their real masters were those to whom they returned on leaving. And even in class, the face of a boy such as Montclar sometimes betrayed a feeling worse than insubordination, as if there were an ancient score to settle between him and the man who was teaching him.

It was Montclar who introduced a new element into the ragging of Silbermann. He was the first to attack him on the subject of the physical characteristics of his race and the practices of his religion. Montclar was not witty, but he had a sort of cruel energy which mortified Silbermann.

The others, although their convictions were perhaps weaker, were flattered by the presence of Montclar among them, and followed his example. No occasion for outraging Silbermann's feelings was allowed to pass. Thus, during the whole of the time we were studying "Esther," at every point where the Jews were mentioned, he had to endure the sight of twenty malicious faces turned in his direction.

He was not the only Jew in our class, but the others were not interfered with. They were two in number: Haase, the son of the banker, whose sister was known to have married a d'Anthenay; and Cremieux, whose father was a deputy. Neither of them was of so marked a Semitic type as Silbermann. Haase endeavored to efface his Jewish characteristics by an assumption of English habits; he plastered down his hair to take the wave out of it, and spoke with an affected accent. Both seemed to consider themselves superior to Silbermann.

It was very painful to me to see Philippe join the persecutors. I knew well that he liked rather crude amusements; I knew, too, that the behavior of a Montclar or La Béchellière would not be without influence on him; but his good nature ordinarily stopped him doing anything that would actually hurt someone. In the case of Silbermann he seemed to have an instinctive and obstinate hatred which I could not explain. It was as though he felt that his life and property were in danger.

I arrived at Silbermann's for lunch, and was introduced to his father, a

rather heavy-looking man. A foreign accent impeded his speech. His lifeless eyes, yellow skin, untrimmed beard, large nose and thick lips gave his face a stupid, almost somnolent appearance. But now and then he interposed with a remark which showed that his mind was awake.

Mme. Silbermann had a pretty face with clear features, just as I had thought the first time I saw her. All the same, her smile was so charming, so youthful and so frequent that after a while it seemed to impart a slight air of artificiality to her expression. Her gestures were quick and dainty; but a kind of fleshy swelling just below the nape of her neck robbed many of her movements of grace.

Silbermann's attitude was not that of a son toward his parents, or at least his position was very different to the one I occupied in the presence of mine. His advice was asked; he had the right to put questions, to contradict, and was not prevented from taking part in the discussion. He was treated almost like a young prince. On the other hand, Mme. Silbermann seemed to have no share in her husband's interests. All this was so extraordinary to me by comparison with my own home that I got the impression that these three beings were united less by the ties of family than by those of an association or, if you will, by the laws of a common tribe.

I was treated by them with a consideration to which I was not at all accustomed. M. Silbermann inquired after my father, "the great magistrate," and Mme. Silbermann told me that she had often seen my mother at charity bazaars. These subjects of conversation did not please their son, who interrupted them, and shortly afterwards he displayed even greater lack of consideration. Our future careers were being discussed, and he declared that he would devote himself to literature. While his mother, it seemed, approved of this idea and was flattered by it, his father shook his head and said good-humoredly, "No, no, David, you're not serious."

"Why not, Father?" cried Silbermann quickly. "I could never do the same things as you; they wouldn't interest me."

"Oh! . . . . antiques," said M. Silbermann gently. "There isn't much more to be done in them, now that gentleman are becoming shopkeepers. But there are other good trades. Now if I were twenty years old I would go to America with a stock of pearls."

His son did not conceal an expression of contempt.

After lunch he offered to take me to the theater. I did not display much eagerness, for when I was with him there was nothing I liked better than to hear him talk; and so we went for a walk in the Bois.

I immediately brought the conversation round to the subject that interested me most—literature. For me it was a domain analogous to those half-imagined countries which attract one obscurely, and of which one dreams before an atlas. Silbermann himself had explored the whole region; he knew where the best views were situated he guided and helped me to distinguish the details which made the landscape beautiful. Sometimes, taking me by the arm, he would stop me and, as if exclaiming, "Look at this silver river! Look at that chain of mountains!" he would quote a couple of verses or a magnificent phrase. That used to delight me, and I wished him to go on for ever. And, just as though he were a traveler who had described the Pyramids to me, and I were to ask impatiently, "And the Nile?" as soon as Silbermann had told me all he knew of one writer, I would ask: "And Vigny?. . . . And Chateaubriand? . . . ." And he would start again, his mind as quick, as sure, as untiring as ever, an explorer whose memory and enthusiasm were unfailing.

After walking a long way without taking heed of our steps, we arrived at the edge of a little lake.

"Chateaubriand . . . . Hugo . . . ." murmured Silbermann dreamily. "To be one of them! To possess their gifts, play their part—that is what I should like.

"Oh, no," he went on, "I have no intention of selling furniture or pearls. My ambition is different. All my faculties, everything that I have here"—tapping his forehead—"I want to devote to the service of literature."

And then, in a lower tone, "If they knew that, perhaps they would torment me less?"

He referred to the bad treatment to which he was submitted at the *lycée*. I felt how he suffered, and I looked about me, searching my mind for a subject to distract his thoughts.

We were alone. It was one of the last days of autumn, cold and sad. Heavy clouds covered the sky, and the dark waters of the lake rippled. The trees were bare; there only remained the green of a clump of pines, and this meagre and obstinate foliage, surrounded by dead woods, suggested the idea of a miserable and eternal life.

We stopped.

"Listen," said Silbermann to me in a voice whose tone had become a little hoarser, "my father has been settled in France for thirty years. His father lived in Germany and came from Poland. Of others, further back, I know nothing, except that they certainly lived shameful and persecuted lives like all of their race. But I do know that I was born in France and that I want to live here. I want to break with this nomadic life, to free myself of this hereditary destiny which makes vagabonds of most of us.

"Oh, I'm not going to deny my origin," he said decidedly, with the little quiver of the nostrils which with him indicated a feeling of pride. "On the contrary, to be a Jew and a Frenchman seems to me the most favorable condition possible for accomplishing great things." He raised a finger prophetically. "Only I want to form the genius of my race according to the characters of this country; I want to unite my resources with yours. If I write, I want to make it impossible to be reproached with the least sign of a foreign characteristic. I do not want to hear, of anything I produce, the judgment: 'It is thoroughly Jewish.' So you see I intend to use my intelligence, my tenacity, all my qualities, in getting to know and enter upon this intellectual patrimony which does not belong to me, but which one day, perhaps, will be augmented by me. I want to make it mine."

He marked the beat of the last three words, tapping the ground with his foot.

"Is it impossible? Am I not capable of understanding these things as well as Montclar or Robin? Don't you think I appreciate them more than they do? And whom do I harm? There isn't a single secret calculation, not a single egoistical motive in my ambition. Why won't they have anything to do with me? Why do they receive me with hatred?"

While he was speaking I was looking fixedly in front of me. And his accents had such extraordinary power that I seemed to see in succession, against the harsh background of the autumn landscape, all that I knew of Israel's vicissitudes.

I saw a little lake in Judea, like the one from whose shores the Jews had one day set out. I had the vision of these Jews down the ages: wandering through the world, encamped on waste lands in the country, or in the towns tolerated only within certain limits and forced to adopt a disgraceful dress. Oppressed everywhere, only escaping punishment by suffering outrage, they consoled themselves for the terrible

treatment inflicted on them by men by worshipping a God even more terrible. And at the end of these generations charged with wrongs, I beheld Silbermann who had taken refuge by me. Pitiful, restless of eye, often seized with strange emotions as though he resented the pain of these wanderings, and all the miseries endured by his ancestors, he longed to rest now at last among us. He wished, by contact with us, to get rid of the defects which persecutions and the nomadic life had stamped upon his race. He offered us his love and his strength: but this alliance had been repulsed. He was confronted with a universal execration.

Before these melancholy images, in the presence of such an abominable iniquity, I was moved by a feeling of pity. It seemed to me that Silbermann's voice, simple and poignant, was raised up amid the numberless voices of the martyrs.

He said: "Tomorrow I shall be insulted—beaten. Is it just?"

And he held his two bare palms before him, as the figure of Christ is represented in the midst of His enemies.

CHAPTER IV

THIS scene disturbed me greatly. The following night, in a state between waking and sleeping, I dreamt of the biblical scenes which it had conjured up, and I woke with the feeling that it had been laid upon me as a duty to redeem the injustice of mankind towards Silbermann. I must not only love him, but take his part against everybody, no matter how difficult and thankless the task. Besides, were not his principal enemies the Saint-Xavier boys, and had I not always felt a natural enmity towards them, with the exception of Philippe Robin?

I decided to speak to Philippe, and to try and win him away from the side of Silbermann's adversaries.

I sought him out the same day. I pointed out the cruelty of the ill-treatment inflicted on Silbermann. "I know that he suffers a great deal," I added, and I appealed to Philippe's kindness of heart to stop it.

Philippe listened to me attentively but coldly.

"I, too, have something to say on this subject," he replied; "it is very unpleasant for me to see one of my friends associating with that boy."

"And why?" I asked.

"Why?. . . Because he's a Jew."

It was the very reason given by Silbermann. Philippe had spoken these last words harshly, and I felt that for him at least the argument was conclusive.

However, while searching for a softening phrase, I indicated that this reason did not affect me.

"Oh, I know. . ." Philippe went on. "It's quite possible that it's of no importance to you people."

This superior tone, and the reference to my religion, wounded me to the quick.

"At any rate, *we people*," I returned in a quivering voice, "do not falsify the word of God."

Philippe lightly shrugged his shoulders. "At all events," he declared, "you must choose between him and me."

In this moment I thought of all that Philippe's friendship meant; gentle and properly controlled feelings, easy and approved pleasures. . . Confronted by these pleasant visions I was on the point of abandoning Silbermann. But on the other hand I was offered a task of high endeavour; I had a glimpse of a painful destiny; and, uplifted by the prospect of sacrifice, I turned away from him with an irrepressible sigh.

"Him," I said.

We parted.

From that time I devoted myself entirely to Silbermann. During each break I hastened to join him, hoping to protect him by my presence. Happily, with the coming of winter his position became a little easier, as, on account of the cold, we stayed in the form rooms, where no one dared to interfere with him; and in the evening, when we left school, he escaped under cover of the darkness.

We would rejoin each other in the street. We both went the same way, and I would accompany him to his door. Sometimes I went in with him, and we would do our lessons together. I marvelled both at the ease with which he worked and at his methods. When he did a Latin translation I would see him first read the phrase quickly, with a tense look; then he would think for a few moments, biting his lips feverishly; finally he would read it again, moving his head and his hands to the rhythm of the phrase, and, having hardly consulted the dictionary, he would write the translation. Sitting opposite him, totally devoid of inspiration, searching carefully for the meaning of each word, I would advance step by step in the dark.

When we had finished he would go over to the bookcase to share his latest discovery with me, for a week never passed without his becoming enthusiastic over a new work. It was an unregulated enthusiasm which led me without a pause from a sonnet of La Pléiade to a tale by Voltaire, or a chapter of Michelet. He would take the book and read. Often he took me by the arm, and at the passages which he thought beautiful I would feel his grip tighten. He never wanted to stop. Once he read me the whole of the *Conversation du Maréchal d'Hocquincourt*, indicating in turn, by means of different intonations and comic expressions, the Jesuit father, the Jansenist and the Maréchal.

Soon we spent all our free days together. It was he who decided how they should be spent. I never made any objections; I sacrificed my own desires to his without regret. Was it not my lot to devote myself entirely to his happiness, and thus to redeem the acts of the wicked? When it was something of a sacrifice to agree, I would repeat to myself: "It is my mission." And this thought would have resigned me to any disappointment.

However, while following him, I endeavoured to guide him without his noticing it. For I conceived that my mission also lay in helping to rid him of certain characteristics which were prejudicial to him, in reforming him little by little. I do not quite know how far my intentions went, for they were not in the least premeditated; however, it happened that I would often deliberately walk with him past the little Protestant church at Passy. I did not say a word, I did not even point out the building, but I had an idea at the back of my mind that one day perhaps I would get him to come in with me.

I had spoken of him to my parents: they wished to meet him, and I invited him to lunch with us. My mother, who was sensitive and had a horror of violence, was much moved by my description of Silbermann's treatment at the *lycée*. My mother's feelings with regard to Jews were difficult to define. Brought up in a country where Catholics and Protestants are still passionately opposed to one another, she felt for the cause of the Jews the sympathy which generally unites minorities. Besides, she was careful not to disdain the support of the Jewish world for my father's career, and she relied on many connections with it. But actually I had always noticed that whenever she found herself in the presence of anyone of this kind she had a habit—of course, almost imperceptible—of withdrawing into herself. And another chance observation had enlightened me still further.

(Continued on Page 87)

Marc Connelly

Men Who Dramatize America

A Pseudo Interview with George S. Kaufman

George S. Kaufman

THIS is almost an interview. The only thing that keeps it from being entirely an interview is the fact that the writer could not get within interviewing distance of the subject. That would have been a great obstacle had not the writer planned exactly what to say in the article before making any attempt to get an interview. Of course she cannot tell you whether or not our author learned to read at the age of six months and wrote his first drama when he was still in the cradle; she cannot tell you that he cares nothing for the empty bauble of fame and wants only to be left in peace with his pipe and his books (many of them priceless first editions); she cannot tell you that though his work keeps him much in the theater he loves best his dog and the great open spaces. He might have told her these things in an interview; but since she has never seen him she is at liberty to report what he probably would not have told her in an interview: that George S. Kaufman is one of the most brilliant and successful young playrights in America today.

I shall put all my cards on the table at once: I got my biography of Mr. Kaufman from "Who's' Who," the photographs from the press agent of "Beggar on Horseback," and my knowledge of the man from reading all of his plays that have been published and seeing all except the last one to be produced. If that does not qualify me as an interviewer *in absentia*, you are at liberty to turn over the page immediately.

Mr. Kaufman first appeared on the bill-boards (in the very small type allotted to authors, composers and such small fry) as half the team of Kaufman and Connelly. "The imp playwright team" is what the press agent calls them; but while imp is a good descriptive word it represents only one phase of their joint character. They are part wizard, too, and a large bit of Puck. Their impishness has made them poke fun at most of the foibles of present-day America; but it is their keen intelligence that has made them see these foibles, their decided literary gifts that have made others see them, and their utter good humor that has kept their satires sparkling with genuine fun and never bitter or sour or bad-tasting in any way.

You remember "Dulcy;" that was the first of the plays on which they collaborated. Its humor made you laugh till you very nearly cried, and the inanity of its heroine made you writhe till you very nearly blushed. Dulcy was the inept young woman whose misdirected efforts to manage people nearly ruined her husband and whose platitudinous conversation nearly drove everyone—including the audience—to distraction. This play, like most of the succeeding ones by the same authors, appealed to high-and low-brow alike. Perhaps the reason for this is that the person who cannot be amused by the subtle thrusts still has a plentitude of obvious humor to fall back upon.

"To the Ladies," came next, another hilarious bit of fooling, not so successfully done as "Dulcy," perhaps, but memorable for its banquet scene, a travesty on all the after-dinner speeches of the past and a warning to speakers of the future. "Merton of the Movies" was a delightful dramatization of the story of the same name by Harry Leon Wilson. "The Deep Tangled Wildwood," was an agglomerate of delicious bits of satire which, however, fitted so badly that the total effect was unfortunate. It was not a success either artistically or from the point of view of the box office; but those who saw it are not likely to forget the inimitable first scene where the discouraged playwright comes home knowing that his play has been a failure because

Scene from "Beggar on Horseback"

all the critics look so pleased. Nor will they forget the theme of the play, that the trouble with the American small town is not the drab ugliness that Sinclair Lewis pictures with gusto, but rather the go-getter, ultra-modern imitation of the big city. The tired writer finds country life with its jazz, its radio, its bad politics, too strenuous for him and returns to New York which is the only place where he can lead a simple, quiet life. "Helen of Troy, New York," produced the same year as "The Deep Tangled Wildwood," 1923, is a successful musical comedy.

But the greatest achievement of the Messrs. Kaufman and Connelly is "Beggar on Horseback," which after a long and successful run in New York, has been removed to Chicago where it is rumored that at the close of this engagement the play will be taken back to an insatiable New York. "Beggar on Horseback" is again a gorgeous satire. Nothing in American life, apparently, is sacred to the authors, and yet they never desecrate the institution with which they deal. They kid jazz, and big business, and the newly rich, and the administration of justice and many other things; but if they step on your toes they step so nimbly and lightly that you scarcely feel the pain. Their attitude is that they have no respect for these toes of yours but if you still cherish them after they have shown you how ridiculous toes can be, you are at perfect liberty to do so.

Elmer Rice has written a play which also condemns American life—but with what a difference. Mr. Rice depicts the world as all wrong and getting worse every minute. The Messrs. Kaufman and Connelly, too, see that the world is wrong, but assume that, as the old lady used to say of a bad day, "neither you nor I could make a better." Mr. Rice's "Adding Machine" is bitter and gloomy; it has its bright spots but it is pitched in a minor key, and therefore, in the language of the critics, is "cerebral," "significant," "iconoclastic," etc. "Beggar on Horseback" is bright with an occasional minor note. It too is cerebral and the rest, though it seldom occurs to one to say so, because, it is also lively and amusing and never made anybody feel that since the world was such a horrible place he might as well commit suicide immediately and be done with it.

"Old Man Minick," a dramatization of Edna Ferber's story of that name by Miss Ferber and Mr. Kaufman, met with immediate success when it was produced in New York at the beginning of the present season. And at the moment Mr. Kaufman is reported to be working on another drama and a musical comedy. In addition to all these activities this indefatigable writer continues to conduct his column on the drama for the New York *Times*.

As you can see by his picture Mr. Kaufman is still a young man—he was born in 1889 in Pittsburgh. In 1912-1913 he conducted a daily humorous column in the Washington *Times*, and in 1914-1915 a similar column in the New York *Evening Mail*. Since that time he has been on the dramatic staffs of the New York *Tribune* and the New York *Times*. He is the author of two other plays, "Someone in the House" (1918), and "Jacques Duval" (1920). You may remember also the monthly "Almanac" which he and Mr. Connelly used to edit for *Life*, as well as other things which I may have omitted. All in all a very prolific young man. Really there is no need to interview him: his writings speak for him.

The Jew in the Modern World

A Syllabus* for the Study of the Relations of the Jew in Modern Times to His Environment

(The previous installment of this Syllabus dealt with the condition and character of the Jewish people upon their entry in the modern world. The present installment opens with a consideration of the ways and means whereby they embraced Western life. For directions as to the use of this Syllabus, see the B'nai B'rith Magazine for October.)

II. Emancipation

EMANCIPATION of Jews comprised a recognition of their political and civil equality with non-Jews, and their receiving equal civil and political rights.

Non-Jewish factors making for emancipation: Growth of spirit of toleration, following indecisive religious wars of 16th and 17th centuries. Jean Bodin, Montaigne, William Penn, Roger Williams. Influence of scientific discovery and modern philosophy. Spinoza, Locke. The Age of Reason characterized persecution and discrimination as the depths of unreason. Voltaire, Rousseau. Plea for toleration develops into demand for equalization. "Toleration, once regarded as a favor, would nowadays be considered an insult." (Thomas Paine.) Culmination in French Revolutionary ideals, Rights of Man, Liberty, Equality and Fraternity. Dependence of citizenship on religion shifts to dependence on residence, with tendency to emphasize birth or nationality. Modern democracy.

Jewish factors working toward emancipation: Through the rise of modern capitalism, in which the western Jews shared, they were brought into closer contact with general population. Economic interdependence of individuals and groups. It enabled modern civilization to reach Jews, and helped stimulate desire, hope, and necessity for equality and freedom. The class of Tolerated Jews *(Schutz-Juden)*, who were permitted residence outside of Ghetto. The Enlightenment movement in Central Europe. Moses Mendelssohn and his circle: his translation of the Bible into German. "The inner freedom of the Jews dates from this translation." (Graetz.) The absorption of general European culture. The Jewish salons; Rachel Varnhagen, Henrietta Herz, Fanny Itzig.

Fight for liberalism in the 18th and 19th centuries, on its economic side, was a battle of the new bourgeoisie, created by modern capitalism, against the agrarian capitalism of the conservative landowners and the political autocracy of the nobility. The stakes were the control of the State. The weapon was the demand for political freedom, which brought the masses on the side of the bourgeoisie. Because of commercial interests and connections, Jews were prominent in this new aspiring bourgeoisie. Hence took active part, in Central Europe, in struggle. Efforts of German Jews to achieve political freedom for Germany as well as for themselves. Ludwig Boerne, Heinrich Heine. Later, Gabriel Riesser and Eduard Lasker in Germany, Cremieux in France.

Complete equality granted Jews in United States (1787), France (1791), Holland (1796), Belgium (1815), Den-

**Published in co-operation with the Inter-collegiate Menorah Association.*

mark (1849), Norway (1851), England (1858-1890), Switzerland (1865), Austria-Hungary 1867), Germany (1870), Ottoman Empire (1908). Civil equality granted in Bulgaria and Serbia (1878). Promised in Rumania (1878) and promise still unkept.

This is a particularly interesting period in the history of the Jews and well repays careful study. The Jews were remarkable both by virtue of their gifts and the exercise of them and by influence which they wielded. During the 18th century the homes first of Moses Mendelssohn, then of Marcus Herz and Rachel Levin became the rendezvous of the most cultured and influential men and women of the day; and this intercourse taught at least one part of the world the real nature of the Jews as opposed to the distorted and fundamentally false pictures of them that had circulated previously.

Cohen, Bk. III. chap. i; Abbott, *Israel in Europe,* chap. xix; J. Ency. For summary of economic influences, see Ency. Britannica, under "Anti-Semitism."

Further reading: Joseph Jacobs, *Jew. Contrib. to Civ.,* chaps. viii and ix. Paul Goodman, *A History of the Jews,* chap. vi, Graetz, *Hist. of the Jews,* vol. v, chap. x. *Zionism and the Jewish Future,* pp. 24-44. Seignobos, *Hist. of Contemporary Civilization,* chaps. iii-v. Robinson and Beard, *Development of Modern Europe,* vol. i, chap. ix. Lecky, *Rise and Influence of Rationalism,* chap. iv, part ii.

Questions for Study and Discussion

1. To what extent was the emancipation of the Jews a signal and independent political question, like the emancipation of the negro in America, and to what extent was it a subsidiary and accidental result of general liberal movements? 2. What was the attitude of the leaders of American revolutionary thought and action toward the Jews? (See publications of American Jewish Historical Society; works and letters of such leaders as Jefferson, Thomas Paine, Franklin.) 3. Who else, besides Jews, were the beneficiaries of emancipation—in France, in England, in Germany, in America? 4. Jewish emancipation in France was debated together with emancipation of "executioners, actors, and Protestants" (Gaetz)—what other evidences can be given of the non-religious character of the movement? 5. What distinguishes Edicts of Toleration and emancipation? 6. Why was emancipation delayed in Eastern Europe and the Balkans? 7. What is meant by "social emancipation?" 8. Can you explain the early social emancipation of the German Jews who comprised the Salons in the late 18th century? 9. What does Ahad Ha'Am mean by declaring that the Western Jews are still to be emancipated? (See his *Selected Essays,* chap. v, on "Slavery in Freedom.") 10. Wherein does Pinsker's *Self-Emancipation* differ in philosophy and method from the efforts and ideas of the Western Jewish fighters for freedom? See Leo Pinsker, *Auto-Emancipation,* also "Pinsker" in the J. Ency., and R. Gottheil, *Zionism,* chap. iii.) 11. What are some of the effects of emancipation on the psychology of the Western Jews (feeling of gratitude, spur to civic pride, memories of inferiority, etc.)?

Topics for Papers

1. Economic factors in the achievement of emancipation.

2. A detailed study of the fight for emancipation in a Western European country—France, England, or Germany.

3. The struggle for emancipation as reflected in the Congress of Vienna, the Congress of Berlin, and the Versailles Conference. (See M. J. Kohler, "Jewish Rights at International Congresses," American Jewish Year Book, 5678; "The Peace Conference and Rights of Minorities;" *ibid.,* 5681, pp. 101-130.)

4. Jewish literary contributions to the struggle for emancipation. (Consult Graetz, vol. v for leads.)

5. Individual and Group Emancipation—their differences in theory, in methods of realization, in effects on the individual and group. Compare the emancipation of the Jews, in Western Europe, with that of the Greeks or Italians; the arguments of Mazzini *(The Duties of Man)* who speaks for a people, with Mendelssohn who speaks for an individual.

Debate

1. That emancipation, in the long run, then strengthened and benefited the Jewish people.

2. That the emancipation of the Jews as individuals is less important than the emancipation of the Jewish people as a group.

(We have now seen the Jew, who had hitherto lived his own characteristic life—as described in the first section of the Syllabus—enter the modern world. In order to understand what happened to him, a survey must be made of the chief forces characteristic of modern life, as distinguished from the Ghetto life which the Jew abandons, and how these forces influenced the Jew and his peculiar life. This survey comprises the following section.)

III. The Environment: What the Jews Encountered in the Modern World and Its Effect on the Jewish Heritage

1. Industrialism. The Industrial Revolution. Affects commerce, professions, politics, agriculture, art, science, religion, and common habits of daily life, as well as industry itself. In economic production, introduction of "factory system." In distribution, the modern "business life." In consumption, the modern "standard of living." Interdependence of individuals, groups, communities, and nations. "Division of labor," creating monotonous, uncreative work. Tendency to deaden cultural interests. Influx of population to cities. Creation of new standardized tastes, habits, ideas. Economic conflict between bourgeoisie and proletariat. Its growing tendency to usurp other interests.

Effects on Jewish life. Contributes toward abandonment of Sabbath observance, relinquishment of Hebrew and Yiddish, destruction of influence of Jewish law. Contributes toward substituting non-Jewish standards and habits of living, non-Jewish tastes and ideals. Jews everywhere a minority. Difficulty of maintaining their own life among a differing majority in pre-industrial age greatly enhanced in interdependent, standardizing industrial world. Factory system and discipline incompatible with traditional Jewish life of masses. "Business life" incompatible with traditional life of Jewish middle-classes.

Robinson and Beard, *Development of Modern Europe,* vol. ii, chaps. xviii, xxxi, F. A. Ogg, *Economic Development of Modern Europe,* Part II. C. J. H. Hayes, *Political and Social History of Modern Europe,* vol. ii, chaps. xviii, xxi.

Much has been written on the influence of Jews in industrialism; little on the influence of industrialism on Jews. See Marvin Lowenthal, "Jewish Realities in America," *Menorah Journal,* February, 1921.

Further reading: *Cambridge Modern History,* vol. x, chap. xxiii. Thorstein Veblen, *Imperial Germany and the Industrial Revolution.* Con-

sult bibliography following chap. xviii of Hayes. S. Schapiro, *Modern and Contemporary European History*, chap. iii, L. Cohen, "Economic Activities of Modern Jewry," *Econ. Journal* (London), vol. 24, pp. 41-56.

QUESTIONS FOR STUDY AND DISCUSSION

1. In what details does working in a factory or in modern "business" affect the hours of life not spent on the job? 2. In what ways and details have manufactured goods influenced the methods of life, pleasures, taste, and desires of modern men and women? 3. In 1910, one out of every four women in the United States—and for 1920 it is estimated nearly one out of every three—was gainfully employed in industry; from these figures some idea may be gained of how industry is modifying home-making and housekeeping; can you give facts or figures to show the influence of industry on other established institutions—besides the home—such as the church, the government, the schools, etc.? 4. The overwhelming majority of American (and West European) Jews are wage-earners in industry or business; the necessity for keeping a job and making a living has practically made it inevitable that they cannot observe the Sabbath. (See *Jewish Communal Register*, pp. 117-23, for Sabbath observance and synagogue attendance in New York City. Read also the first few chapters of Bertha Pearl's novel *Sarah and Her Daughter* for description of typical struggle of Jew to maintain Sabbath against the necessities of modern industry). What detailed facts can you give to indicate the influence of modern industry and business on other elements of traditional Jewish life? 5. What have been some of the economic and industrial factors underlying Jewish migrations in the nineteenth century—the German and East European emigration to America; the East European emigration to Germany, France, and England; the movement of town and country Jews to the cities? Why are large numbers of Jews found in radical social movements? Why have Jews, in America, dominated in certain industries, such as clothing manufacture, second-hand dealing, plumbing, department stores, the theatre? What are the economic factors in Jewish nationalism, Reform Judaism and other modern Jewish movements?

TOPICS FOR PAPERS

1. The effects of industrialism on traditional Jewish life; its observance and its theories.

2. The economic factors in any one modern Jewish movement.

3. Study of an industry largely dominated by Jews, indicating the reasons for this dominance.

4. The Jew and the modern radical and liberal social movements; facts and figures. (To be of value, this paper, like the preceding one, must limit itself to one or two fields, and must deal chiefly in facts not inferences.)

5. Compare a non-industrial and industrial environment in its effects on Jewish life. (Many writers—see, for example I. Friedlaender, *Past and Present*, chapter on "Jewish Learning in America"—claim that the Jewish people have successfully adjusted their traditional life to a variety of non-Jewish environments in the past and therefore assume they can do so in the present.) In this comparison it is not necessary to refer to the past, where comparison is difficult, for Jews are living today in non-industrial environments, in Northern Africa, Persia, and many parts of Russia. The comparison, however, will be valuable in throwing light on the differences between the Jewish problem in the past and the present.)

DEBATE

1. That industrialism will destroy traditional Jewish life.

2. That despite industrialism the Jew can maintain the essential and most valuable elements of his life.

2. Modern Nationalism. Gradual growth and intensification of modern nationalism. Influence of Napoleon. The modern state. Citizenship based on birth and residence. Emphasis on unity of culture, *i.e.*, language, customs, and ideals. Opposition to international institutions and ideals which in any way impinge on authority of nationalist state. Chauvinism. Cultivation of patriotism, nationalist culture, *i.e.*, literature, art, music. Public school system and inculcation of national culture.

Effects on Jewish life. Emergence of western Jews in modern world during era of cosmopolitanism and their adoption of its ideals and weakening of Jewish consciousness diminish their resistance to nationalism. By force of contagious example, legal enactment, or desire to partake fully of rights of citizenship, Jews surrender themselves to national cultures of lands of their residence. Submergence to nationalism of majority almost complete in Western Europe. Jews of Eastern Europe emerge into modern life during high tide of nationalism, and consequently develop with greater ease their own national consciousness.

Russian, Rumanian, and Polish nationalism, due to hostility of these states to Jews, affect eastern Jews less than nationalism of western states.

Ency. Americana, under "Historical Development of Nationalism." Ramsay Muir, *Nationalism and Internationalism.*

Further reading: J. H. Rose, *Nationality in Modern History; Cambridge Modern History*, vol. xi, chaps. iii, iv, vi, xv, xix, xxii. Lecky, *Democracy and Liberty*, chap. v. Read careers of Boerne and Heine in this light. Graetz, *Hist. of the Jews*, vol. v, chap. xiv. *Zionism and the Jewish Future*, pp. 33-58. Leroy-Beaulieu, *Israel Among the Nations*, chap. iv. H. M. Kallen, *Culture and Democracy.*

QUESTIONS FOR STUDY AND DISCUSSION

1. What is meant by cosmopolitanism, and in what ways and through what influences were the thinking Jews of Western Europe cosmopolitan during the emancipation period? 2. How did this assist them to absorb the non-Jewish nationalism of the countries in which they lived, after their emancipation? 3. In what ways did the calling of the Jewish Synhedrion by Napoleon, and the attitude of the Synhedrion (Graetz, *Hist. of the Jews*, vol. v, chap. xii) illustrate the relations of Jew and non-Jew on the question of nationalism? 4. What are the relations of nationalism to democracy; of the ideals of nationalism to the doctrines of the French Revolution and of the American Revolution? 5. Can democracy be complete without providing freedom for nationalities? (See H. M. Kallen, *Culture and Democracy*, chap. i.) 6. What is a nationality—is it race, culture, geographical location, citizenship in a certain state? Is it transferable? 7. Can the status of nationality be acquired by a group—that is, could Ulstermen or Gypsies, or any group which may be assumed not to be a nationality, become one—and how? 8. What distinguishes nation and nationality; cosmopolitanism, internationalism, imperialism, and nationalism; race, people, nationality? Give examples.

TOPICS FOR PAPERS

1. Nationalism; its benefits and evils, with reference to Jews.

2. Jewish submergence in modern nationalism. The details, in any one western country, in which Jews have substituted the culture, habits, and ideals of the country in which they live for the culture, habits, and ideals they possessed before they became emancipated.

3. Jews and nationalisms of the past. An account of the manner and extent of Jewish rebellion or conformity to the national cultures of the Greek, Roman, Arab, Moor, medieval Pole, German, and French. Limit subject to language, clothes, amusements, or any small group of definite topics that are of interest.

3. Science, modern philosophy and literature. Modern outlook on life. Scientific discoveries in astronomy, geology, biology, zoology, anthropology and psychology (in every field, note, from the universe to the individual) impugn western religious conceptions. Weaken faith in theologies and authority of religious prescriptions. Evolution. Investigations of origins of religious conceptions and rituals. Studies in comparative religion. Biblical criticism. Modern philosophy, utilizing scientific data, conceives universe on non-supernational basis. Empiricism replaces rationalism; realism supplants idealism. Priestly and Hume to Haeckel and James. Rationalism and idealism, although supporting religion, broaden basis of religious beliefs so that differences in creed come to mean less. Deists to Eucken and Royce. Modern literature a searching criticism of life, its meaning and traditional sanctions. Similarly, science, philosophy, and literature, question force and validity of historical traditions, social habits, concepts, and ideals. State, property, art, status of women, etc., as well as theology under fire and in process of drastic change.

Jewish life, its religion, law, customs, and traditional literature subjected to same scrutiny, criticism, and modification as non-Jewish life. Faith in Jewish religion progressively weakened, observance neglected, traditional life disregarded. Modern culture, its science, philosophy, art, and literature, attracts Jewish brains, absorbs Jewish energy, to the neglect of Jewish culture. Industrialism and modern culture affect East European Jewish life more slowly but nevertheless as surely as West European Jewish life.

Evolution in Modern Thought (Boni and Liveright's Modern Library). Bertrand Russell, *Mysticism and Logic,* chapter entitled "A Free Man's Worship." Cohen, Bk. V, chap. iii. Ruppin, chaps. vi, vii, viii, ix, x, xi. Waldo Frank, *Our America,* chap. iii. *The Jewish Communal Register* (New York), pp. 117-23, for religious observance in New York City. Veblen, "Intellectual Pre-eminence of Jews," *Political Science Quarterly,* March, 1919.

Further reading: John T. Merz, *A History of European Thought in the Nineteenth Century* (3 vols.). Schapiro, *Modern and Contemporary European History,* chap. xxvi. J. B. Bury, *A History of Freedom of Thought.* For further references, see J. H. Robinson, *An Outline of the History of the Western European Mind,* Parts VI and VII.

Questions for Study and Discussion

1. In what way do each or any of sciences mentioned in the above section (astronomy, geology, etc.) weaken or contradict the central theologies of the western world? (See H. G. Wells, *Outline of History,* vol. I, books i and ii; A. D. White, *Warfare Between Science and Theology).* 2. In what way does the "modern" habit of mind, the inductive and pragmatic way of thinking, tend to diminish an interest in theological problems? (See William James, *Pragmatism.)* 3. What instances can you give of works in modern literature throwing a searching criticism on orthodox religious conceptions? (What of *Huckleberry Finn, The Mysterious Stranger, Innocents Abroad,* by Mark Twain; *Man and Superman* and *Back to Methusaleh,* by Bernard Shaw; *On the White Stone, The Revolt of the Angels,* and *Penguin Island,* by Anatole France; *Fathers and Sons,* by Turgenev; *The Way of All Flesh,* by Samuel Butler; *The Dynasts,* by Thomas Hardy; *The Cherry Orchard,* by Chekov; the dramas of Strindberg and Ibsen; etc.?) 4. What are the chief conclusions of modern Biblical criticism—the "Higher Criticism"—and how do they affect religious orthodoxy? What is the meaning of the Fundamentalist Controversy? 5. It is not to be supposed that the majority of people who have become indifferent to religion have reached that attitude through study of the sciences or wide reading in the best of modern literature and philosophy —how, nevertheless, could this modern critical attitude reach them? 6. What Jewish careers bear out the assertion that modern culture "attracts Jewish brains and absorbs Jewish energy to the neglect of Jewish culture?" (See Zangwill, *The Voice of Jerusalem,* chapter entitled "The Legend of the Conquering Jew.") 7. How far has Heine, as depicted by Zangwill in *The Dreamers of the Gretto* (chapter entitled "From a Mattress Grave") become typical of the Jewish attitude toward Judaism? 8. W. M. Haffkine, in *The Menorah Journal,* April, 1916, defends the observance of orthodox Judaism in modern life; would his arguments be acceptable to the majority of modern Jews? 9. The necessity for religion lies deep in human nature and it enables customs and observance to persist often because of and despite criticism—what indications are there that they will weather the modern storm?

4. Personal Relationship of Jew and Non-Jew. Following emancipation and through the operation of common interests in economic, nationalistic, and cultural life, Jew has mingled with non-Jew in numerous social relations. This meeting on the street, in the shop, at the political convention, over a book, across the backyard fence, around the dinner-table, under battle-fire, and through the telephone, with countless variation, wears away bit by bit the distinctions between the Jew and his neighbors. The alembic of friendship. The Jew as a minority gives way gradually to the opinions, tastes, and habits of the non-Jewish majority. The customs and ideals that hitherto set him apart, because they are "strange," "foreign" and "not conventional," are dropped. The adoption of the customs and ideals of the majority makes living easier, diminishes the friction of daily existence, The process is largely personal and is difficult to demonstrate formally in print or by argument. Yet it is perhaps most potent in dissolving and destroying traditional Jewish life.

Rose Cohen, *Out of the Shadow;* Abraham Cahan, *The Rise of David Levinsky;* John Cournos, *The Mask* and *The Wall;* Mary Antin, *The Promised Land;* Anzia Yezierska, *Hungry Hearts;* Bertha Pearl, *Sarah and Her Daughter,* depict the personal adventures in America of Jews born and trained in traditional Jewish life. G. B. Stern, *Dabatable Ground,* deals with the relations of a Jew to his non-Jewish environment even after he feels completely merged with it.

Questions for Study and Discussion

1. Can you explain how large numbers of Jews, especially in

(Continued on Page 84)

My Adventures with Radicals

By Jacob Spolansky

II

TWO men stood in a dingy corridor straining to hear through a small crack in the doorway what was occurring in the room beyond. Outside, crowds roared through the streets, laughing, shouting, blowing horns, beating pans in a tumult that had continued for hours. Behind the door through which the two watchers were observing them a group of some ten men, scornful of the excitement on the street, talked quietly and planned. The time was November 8, 1918. The men on the streets were celebrating the supposed end of the war; the men in that office building on Chicago's west side, were effecting the beginning of Bolshevism in the United States.

The two watchers were government agents who for weeks had been waiting for this climax. Now they pressed forward and listened intently to every word that was spoken.

It was William Bross Lloyd, (we saw him drive to the meeting in his limousine) who had assembled this group of ultra-radical socialists and syndicalists. A rather impressive figure of medium height, with slightly graying hair and piercing, fighting eyes, he sat at the head of the little office table and calmly directed the meeting. And the business of the day was the approving of a program dictated by the Communist International and presented by a soviet representative sent to Chicago for that purpose. The program provided for the overthrow of the United States government by force.

After that meeting the number of communists in the United States increased rapidly. Within a few months there had been enrolled a hundred thousand and more—fanatics, dissatisfied members of the Socialist party, malcontents—eager to take up the battle against government for the substitution of a proletarian regime.

The author of this series of articles was for six years an agent of the Department of Justice engaged in investigating the activities of the reds in this country. He writes on the authority of his first-hand knowledge and the important documents which he unearthed. His purpose here is not to state categorically that the Jews did or did not take an important part in radical activities but to present the facts in the case. In the first article, which appeared in the B'nai B'rith Magazine *for October, Mr. Spolansky discussed revolutionary propaganda and gave a brief history of the growth of radicalism.*

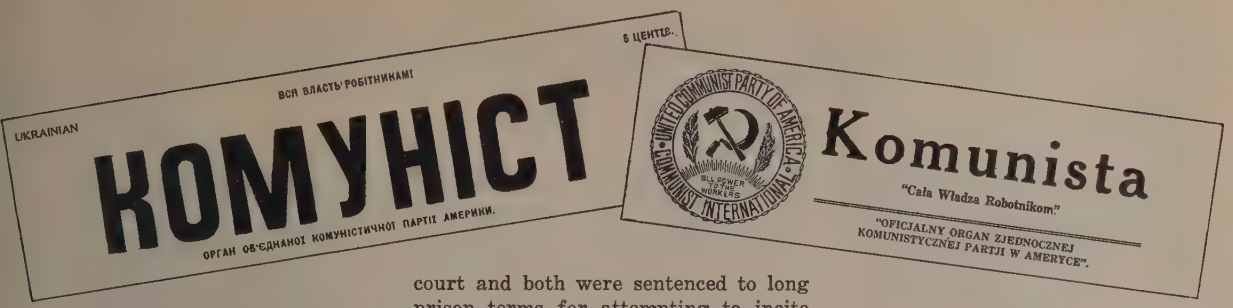
AND then it was that the most sinister, underhanded propaganda was set in circulation—"This is the work of the Jews." Starting with a whispered rumor the accusations took root and grew and spread with amazing rapidity. You hear them now: "All Jews are radical at heart. They want to own the world and this red propaganda is one of the steps in their program to conquer it. By destroying government they expect to step in and seize the reins themselves."

This idea was not slow in taking hold of the imagination of the public. A rumor once started magnifies over night; a statement which was made a week ago as an opinion will today be repeated and received as actual fact. So this rumor that the Jews were responsible for radicalism in the United States—and throughout the world for that matter—soon became a matter of common talk. The Jews, it was said, were in a world-wide conspiracy against Anglo-Saxon civilization, determined to stamp out Christianity and its attendant civilization. It was the Jews who conspired to start the World War, throwing the whole Christian world into a state of absolute chaos above which the Jews were to rise supreme. It was the Jews who stirred up the Russian hordes goading those oppressed millions, already sick and desperate after centuries of monarchial oppression, into a wild struggle for freedom. And it was the Jews who, with Bolshevism firmly implanted in Russia, sought to extend this "Proletariat State" in a world-wide attempt to convert the rest of the world to an acceptance of bolshevik principles, and who by creating internal discord set the stage for the final act wherein they, the Jews, should establish their supremacy.

CHARGES like these were spread deliberately by anti-Semitic associations, and such publications as the misguided Mr. Ford's *Dearborn Independent*—which was ready to point out that every thunder-storm and every severe frost was the work of the Jews, and unconsciously by the gullibility of the great mass of people who believe that having a statement printed is equivalent to having it proved.

On the other hand, we have seen that the founders of American Bolshevism were not Jews. In the first article of this series the story of the rise of Communism in Russia contained a negligible number of Jewish characters. What of the general trend of radicalism in the United States?

Revolutionary activities in this country began at about the same time that the socialists were holding their memorable convention in Stutgart—1905. It was at this time that the first of the radical organizations was



founded, the Industrial Workers of the World. The skeleton organization was formed in Chicago in 1905. The membership grew so rapidly that the next year the I. W. W. claimed sixty thousand active members. While this organization was not revolutionary in principle it was still radical enough in its conception to cause the government in 1917 to execute nation-wide raids on organization headquarters, to arrest the leaders and indict them for conspiracy.

With the war there came a violent split in the ranks of the Socialists. A party convention was held in St. Louis in April, 1917, the chief business at that time being the election of a president and the adoption of a platform. Two factions developed; one took a patriotic view of the war while the other rigidly opposed the entry of the United States into the conflict. The latter pledged themselves to do everything in their power to oppose the war policies of the government even to the point of forceful resistance. And it was they who obtained control of the convention. Anti-Semites would like to prove that this anti-government group was controlled by Jews, but unfortunately the leaders are known to everybody as Eugene V. Debs and Victor Berger.

THE anti-war platform was put through; but as a result Debs and Berger were tried in the United States court and both were sentenced to long prison terms for attempting to incite disloyalty and for violation of the Espionage act. Embittered by these convictions many socialists deserted the ranks of the conservatives (who, although they had lost the fight over the adoption of the anti-war platform, still maintained control of party machinery) and established the Left Wing of the Socialist party. It was probably this split which made possible the rapid growth of red principles in the United States.

Following the split, the red movement began to take considerable hold in this country. Before that time the Socialist party had had a membership of 120,000. Within six months 70,000 of these had bolted to the radical forces and with this as a nucleus the Communist faction soon had a membership approaching 200,000.

This was a time of great activity for the radicals. New York, Chicago, San Francisco, all the large cities were the scenes of meetings of all kinds, of congresses and conventions. They were held in the open and were attended not only by sympathizers, but also by many persons who were mildly interested or merely curious. The government had an eye on all these activities, but did nothing to hinder them. About this time the Communist Party of America was formed, then the Communist Labor Party, which was followed by the United Communist Party embracing them both. Foreign language branches were formed, composed of small groups of various nationalities. These branches alone had a membership of 60,000. The Communist Labor Party, composed of native Americans for the most part, boasted a membership of 15,000. These were supplemented by the Communist-Anarchists, who advocated revolution by assassination of the nation's officials, the Russian Federation, and unaffiliated individual sympathisers, "parlor Bolshevists" and intellectuals.

The International in Moscow was at the head of all these organizations, guiding their programs and their methods of operation. All orders originated in Moscow and were passed on by various methods to the radical headquarters in New York and Chicago.

PRESENTLY the "Russian Soviet Bureau" was organized in New York for the purpose of keeping in close contact at all times with Soviet headquarters in Moscow. It was this bureau upon which all responsibility rested for the conduct of communist propaganda in America. It was this bureau which kept in touch with Moscow, and transmitted to the workers in America the desires—which amounted to actual orders—of the executive committee in Russia. Here was the source of all propaganda schemes for furthering Communism in the United

(Continued on Page 84)

THE DEARBORN INDEPENDENT

The Economic Plans of International Jews

An Outline of the Protocolists' Monetary Policy, With Notes on the Parallel Found in Jewish Financial Practice

The type of lies that Ford's DEARBORN INDEPENDENT *liked to feature in headlines*

A Year in the Holy Land

By Max L. Margolis

III

IS Jerusalem Jewish, and is Palestine the national home? As yet I have seen little of the land. I am reserving an inspection of the colonies for the cooler season. The tourists that come during the summer—there are quite a number of them—must perforce make the trip in the broiling heat. Altogether their inspection is a hasty one. They come unsought, and I cannot blame the busy colonists who find these disturbing visitors by no means desirable and lend themselves unreadily to answering all the questions, sometimes rather foolish, with which they are bombarded. Why should a colonist, working with the sweat of his brow, pay attention to some stupid remark like this: "Why, you seem to be producing stones in abundance?" Of course, stones abound. I have come to understand the verse of the Psalmist: "For Thy servants take pleasure in her stones, and love her dust." One must indeed be imbued with love for this land to be footsore with the stones in the roads and to put up with the dust which the wind—or a motor passing by—drives into the eyes.

The Old and the New on the Hebron Road

Right behind my temporary dwelling, there is a colony *(kebuzah)* of Haluzim. They have opened a quarry and men and women are cutting stones for the buildings going up in the neighborhood. A whole group of them is engaged in this labor. Others are employed as masons. I observe them daily laying the stones in place, and see among them a woman mason. These people operate on a co-operative basis and live with their families in tents or temporary structures. A group of ten women is occupied in a large nursery *(mashtelah)*, the woman at the head is a graduate of an agricultural college. In the evening when the work is over for the day they are heard singing in front of their doors. The work stops on the sabbath day; and in the morning I have witnessed the men at drill and women exercising.

THIS brings me to the sabbath question. The sabbath is universally observed. It is a day of cessation from labor and from business, of divine service for the devout, of promenades in the streets continuing into the night for the young. Now, it is quite true that scenes like these may be witnessed in Warsaw and Wilna. At least so it was in the past; others may tell whether it is still so today. In America, the sabbath has practically ceased to exist for the storekeeper and his employee, for the manufacturer and his hands. Sabbath observance is an exception. It means the observance in the forenoon. What makes the sabbath observance here so pronounced is the fact that on Sunday labor and business among the Jews is in complete swing, without any hindrance. Attempts have been made in America and elsewhere to secure favorable legislation to enable those that keep the sabbath to work on Sunday, but without success.

We have three days of rest here, one for the Mohammedans, one for the Jews, and one for the Christians. Each denomination keeps its own day of rest. The observance is voluntary. Since the Jews here are in the majority, Saturday observance is most conspicuous. In no other country in the world can the Jew observe the sabbath as he does here, simply and solely because he can open his store on Sunday and freely hammer or chisel at his stone fresh from the quarry. Jewish schools are open on Sundays. This outstanding fact, to my mind, constitutes the chief attribute of the national home, and to that extent it is unique, to that extent the national home is an undoubted reality. Naturally, the consequences are highly important. Where the sabbath is honored, Judaism will live; how it can survive elsewhere without the sabbath is a problem which baffles the efforts of the most zealous.

NEXT in importance to the sabbath is the language. Hebrew has been revived in eastern centers of the diaspora. But here it is not a question of esoteric circles, of Hebrew speaking societies, of Hebrew taught in Talmud Torahs. Here Hebrew is heard on the streets. Other languages are heard, too. Jerusalem must needs, for a long time, be a cosmopolitan city. Jerusalem is sacred to Mohammedan and Christian. The city abounds in religious foundations, Greek and Latin, Russian and Armenian, French and German, Catholic and Protestant. One meets with the strange garb of all sorts of friars. Then there is overlaid on the top the stratum of British officialdom. But of all the languages, the English is practically the only competitor of the Hebrew. The Arabs naturally speak their own language, but the tourist having dealings with them, in the stores or on the street hailing a cab *("gharry")* will find that they have learned English. They know how to drive a bargain in English, at least.

Since the advent of the British, young Arabs have taken to going to English schools, like that attached to St. George's Cathedral, where, of course, they learn English. In other words, they recognize the value of English. French has practically ceased to be spoken except among the Frenchmen, whereas before the war it was the language spoken in stores and in polite society. Discerning Jews are recognizing the danger threatening through the ascendancy of English. If the Jews do not bestir themselves with

(Continued on Page 86)

The Editor's Desk

November 1924

Cynical Apostates

WE have with us in the land a number of men and women who have quietly stepped out of the fold. The Jewish weekly, in its social columns and elsewhere, continues to count them as members of the Jewish community; presumably on the assumption that once a Jew always a Jew. But then what becomes of the vaunted definition of the Jew as one belonging to a religious community and to that only? Solely on the supposition that the Jewish people constitutes a race, or nationality, or some similar aggregate irrespective of religion, would such counting in of these ex-Jews in religion be justified.

As a matter of fact these renegades will be quick to deny that they recognize any Jewish separate body. They look upon themselves as belonging to the "American" nation without reservation and without rest, and upon Jews who profess Judaism as not quite as full Americans as themselves. Such ex-Jews may still contribute to the "Federation" and even occupy leading positions on its board. But then this is a matter of philanthropy, extended by the "American" to sections of the population not yet fully Americanized. Why should not an American, be he Episcopalian, or Unitarian, or ex-Jew, interest himself in these newcomers, whether they require ordinary assistance or are to be helped to acquire American manners? Unknown to the philanthropic leaders, the underlings of various grades smuggle in Jewish education, which, as carried on by some teachers, often leads to results diametrically opposed to those intended on the top.

Suffice it to say that our "intellectuals" have reasoned themselves out of Judaism. They believe in a colorless religion, or else believe that they believe in no religion whatsoever. We have no quarrel with their convictions, if convictions they be. A person who believes that Judaism is solely a religion has a right to step out when once he comes to the belief that there is neither God nor worship. So far so good. The cynicism comes in when these very irreligious persons, these apostates on principle, think lightly of recommending to some maiden of Jewish descent, grown up with a minimum of Jewish education or with none at all, that she embrace Catholicism for the sake of marrying some foreign prince of the Catholic persuasion. These people are then cynical apostates, who not merely cast off religion as something unworthy of their philosophy, but make mock of religion as something that may be thrown off or put on as some garment. We are well rid of such cynics. The Church is welcome to them. The Church indeed will know how to place them under its rigid discipline. But their entrance is a matter of light-heartedness which has in it nothing of sincerity, nothing of serious conviction. It is a cloak for worldliness of the most satanic kind. It is the child of downright cynicism, and of nothing else.

Leave Off the Strings

AS the popular adage has it, one should not look a gift horse in the mouth. We have so many needs, so many institutions require to be taken care of, that we are glad to receive support no matter what the source is or the conditions that are attached to a gift. So many givers are in the habit of tying a string to their donations, be they big or little. Sometimes the gift is promised on condition that a similar sum shall be raised by popular subscription. That is the least pernicious method, for at least it forces an effort to obtain more. But some conditions are decidedly irksome, and sometimes even impossible of fullfilment. The generous giver not only gives a substantial sum, but leaves the disposition of it in the hands of others. If trustworthy men supervise an institution, why stipulate a special body of men according to the idiosyncracies of the donor? or why specify in detail the manner in which the funds are to be used?

The general feeling seems to be that the giver ought to be free to determine how his money is to be used. If a bed is endowed in a hospital, or a building offered for the housing of school children, or a chair endowed in a learned institution, we are to follow the instructions accompanying the gift as to what patients should be benefited, what kind of instruction shall be carried on, or who is to be appointed to the chair. Often givers designate certain individuals in whom they repose absolute confidence to be the executive officers in the new undertaking. It does sometimes appear as if the institution is created to give an ambitious person employment. Twice gives he who gives speedily, and twice again he who gives without conditions. If institutions exist, they have their officers ready made. If a chair is offered to a university or college, the authorities exist to determine what chair needs support and who the incumbent is to be. There is no need of duplicating authorities. We have too many of them already. It is a wise giver who trusts established executives. It is a wise giver who takes the counsel of his betters. Money and discernment are not always united in one and the same person. Some have the means and lack the knowledge of the best methods of realizing the objects of a charity. Others give of their wisdom, their experience, their profound, specialized knowledge of men and things. Let each work in his sphere. Let the giver rejoice in his ability to give. It is a high privilege to give of one's substance. But let that privilege not be abused by dictating terms. One dictates to children or to imbeciles. Grown, mature persons of ripe judgment are humiliated unnecessarily by dictation. Especially is dictation ill-advised when the gift goes abroad, to far-away lands. Things should be left to the men on the spot who are far better with the immediate conditions and may be trusted to exercise better judgment than those far off. This is a much needed lesson which we hope will be heeded.

Missions from Abroad

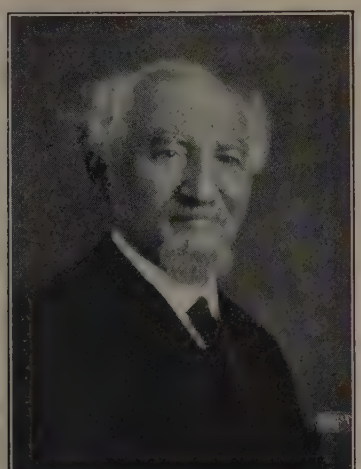
EVER since the war began, the American people has had missions from abroad to entertain, and sometimes to tolerate. On the top of the regularly accredited embassies there came many intermediaries between foreign governments and ourselves. There was an intensive propaganda going on. The American people was to be persuaded of the righteousness of diverse and opposite causes. We cannot begin to enumerate all the missions that overwhelmed us. What concerns us is that Jews were employed in this service. So far as they constituted a

(Continued on Page 87)

News in Views:

The Hillel Foundation at the University of Illinois is now entering on its second highly successful year under the auspices of the B'nai B'rith. The group of students above and to the left is shown at the reading of a play as an illustration of a paper presented before one of the Foundation groups. The first evening of dramatics is pictured above. A number of plays are presented during the college year. Many students attend and enjoy the social evenings at the Foundation (left). Below is an interior view of Sinai Temple, Champaign, Illinois, the chapel of the Hillel Foundation. The Second Foundation was instituted by the B'nai B'rith this fall at the University of Wisconsin

The B'nai B'rith Hillel Foundation at the University of Illinois; Synagogues, old and new, and two famous Jews.



Dr. Albert A. Michelson, head of the Department of Physics at the University of Chicago and President of the National Academy of Sciences, is one of the nine American scientists appointed by the Department of State to represent the United States at the Third Pan-American Scientific Congress to be held at Lima, Peru, in December and January. The picture of Prof. Michelson (upper left corner) is from a portrait by Ralph Clarkson and now hanging in the Qudrangle Club at the University of Chicago.

Solomon Levitan (above) was recently re-elected Treasurer of the State of Wisconsin. Mr. Levitan is a member of the B'nai B'rith.

The Synagogue on the Rue de la Victoire, Paris (above), recently celebrated its fiftieth anniversary. The Synagogue was formally consecrated and opened the end of September, 1874, although construction had begun as far back as 1886.

The new temple of Congregation Emanuel, Denver, was recently dedicated. Dr. William S. Friedman is the rabbi.

The Printed Page

Biographical Sketches

Imaginary Lives, by Marcel Schwob. Translated by Lorimer Hammond. (Boni and Liveright.)

MARCEL SCHWOB, we are informed, is the descendant of a long line of Alsatian Jews. His writings have attracted much attention in France and the present volume is apparently the first to be translated into English.

One of the most popular forms of literature today is biographical interpretation, such as the "Life of Shelley," by Maurois (whose original patronymic, by the way, is said to have been Herzog), and the biographical sketches by Lytton Strachey and Gamaliel Bradford that are so widely known to readers. Schwob has offered something in the same manner except that each of his sketches is a tiny vignette, a cameo-like portrait in which some bizarre figure of the past is seen in a reflected light that makes him more real.

I do not know whether or not the English translator has caught all of the turns of phrase or the proper diction to give us the real Marcel Schwob, but he has of a certainty produced some remarkably fine passages. Most of the personages whose lives form the subjects of the sketches in the present volume lived in antiquity, but a few are notorious characters of the last century. Such names as Empedocles, Clodius and Petronius are familiar, as are also perhaps Pocahontas and Burke and Hare. Others as Gabriel Spencer and Fra Dolcino strike no chords of memory.

Here are some samples from a few of the sketches:

Of Petronius: "He was born in the days when green-garbed clowns used to sit around a fire roasting young pig; when bearded porters in cherry-colored tunics squatted by the gay mosaics at villa gates, shelling peas into silver platters; when rich freedmen played politics in the towns of Provence; when minstrels sang their epic poems to the desert; and when the Latin language was stuffed with redundant words and puffed-up names from Asia."

Of Pocahontas: "Her portrait carries this inscription: 'Matoaka alias Rebecca filia potentissimi principis Powhatani imperatoris Virginae.' It shows poor Matoaka in a high felt hat with two garlands of pearls, a ruffled collarette of lace and a plumed fan. Her face appears wan, her cheekbones are high and her large eyes are soft."

In Septima: "Phoinissa's tomb was straight and slim as her body had been. The stone contours following the outline of her breasts were crossed by bands like the strands of a strophe. On her low forehead hung a pendant stone, long and drooping between her eyes. From her blackened lips came still an aromatic vapor of embalming spices, and a green gold ring set with two pale, clouded rubies gleamed on her finger where she lay, dreaming eternally of things she had never known."

This book, exotic and full of beautiful phrases, Mr. Horace Liveright presents in a jacket artistically designed by Willy Pogany.

"An Epoch-Making Work"

The Pharisees, by R. Travers Herford. (The Macmillan Company.)

SELDOM is it given to a reviewer to chance upon a superlatively great book, yet in the one before us, we have unquestionably an epoch-making work, the most important of its kind, be it said without fear of contradiction, that has ever been penned by Christian hand. For almost two thousand years, the Pharisees and their physical and spiritual successors, the Jews of every age and clime, have been pictured by countless generations of New Testament scholars, according to the Gospel's portrait, so that Pharisee and Jew, became synonymous for hypocrites, unspiritual law-bound religionists, fanatic bigots, enemies of the church and the Faith, and even worse epithets. In vain have the Jews by their life and through their scholars protested against such labelling and libelling of them, and to no purpose have they begged, in the name of fairness and justice, that St. Paul's traducing of the Pharisees, the ancestors of the medieval and modern Israelites, be not accepted as incontestable fact. The followers, ignorant and learned of "the apostle to the nations," were equally bitter and unjust to the people from whom he and his fellow disciples sprang, and were alike harsh toward and intolerant of the Torah, the old dispensation which originally nurtured him.

Strange as it may seem, in all these years since Jesus came to earth, not a single one, who believed in him, and who read his words in the synoptics and epistles, entered upon an independent investigation of Pharisaism and its outgrowth, Judaism, so that all opinions of Jew and Judaism that we have had in the past from believing Christian scholars were simply repetitions of original falsehoods, or primitive mistakes. To be sure there have been occasional Gentile scholars, who went to Talmud and Midrash, and who could dig in these mines of Jewish treasure, but they used their pick and spade not to discover the truth about Judaism or Pharisaism, but to gain additional material to bolster up their biased and prejudiced opinions. No wonder that Christians, thanks to the new Testament strictures, and to Christian scholars who fed this misrepresentation looked upon Pharisee and Pharisaism as a being and a system of thought vastly inferior to Christian and Christianity. Even the kindest of critics and best of well-wishers among them, regarded the presence in the world of Jew and Judaism as evidence of God's punishment to a people who in its stiff-neckedness refused to accept His son as their Savior.

For the first time in history, be it said again for the first time in the annals of Christian religious scholarship, the task of estimating Pharisaism with a mind uninfluenced by the accepted judgments has been essayed. To his work the author has brought an ability to read Talmud and Midrash, a thorough familiarity with the literature on Pharisaism, Jewish and non-Jewish, a fine religious spirit and a capacity to appreciate a point of view different from his own. Mr. Herford displays a touching zeal for truth, and because he is a devout Christian, who accepts Christianity, he is anxious that his own faith do a tardy justice to that from which it originated, and he for one is willing to be the pioneer in an undertaking that shall reveal to the Christian world, the real truth about Pharisee and Jew, even if that mean refusal to accept as correct the words of the Gospels.

It may be that the English sense of fair play runs strong in our author,

for like a true Briton he gives the other side its hearing, and throughout his book pours scorn and indignation upon his fellow investigators of the past and present for their onesidedness, not even sparing St. Paul and the founder of Christianity for the injustice which their casual words as reported in the New Testament have done to the Pharisees, and the sufferings such ideas have brought upon the Jews throughout the ages.

He conclusively shows that alongside the dominant religion, Judaism has nothing to fear by comparison, that in spirituality, in lofty ethic, in emotional appeal it cannot be surpassed—and if proof for all this were lacking, which of course, it is not, he would point to the existence of the Jewish people, who have been sustained by their faith for the last two millenia, as sufficent evidence of the high worth and value of Pharisaism. Christianity and Judaism are both approaches to God, both have equal validity, one appeals to one type of human being, the Gentile, the other, to another kind, the Jew; there is no question of superiority or inferiority involved; both when lived accomplish what they strive to do, the peformance of the Divine Will. There are many roads to God, these are two.

The book ought to be read by every Jew and Christian, by the latter, to correct his false apprehensions, by the former, that he may arrive at a proper valuation of what his faith really is, even this single volume of 239 pages, can and will do more to dispel the clouds of misunderstandings, than can a whole library of Jewish apologetics. With one stroke of the pen, as it were, the Christian mistakes of two thousand years have been corrected.

Among the errors which he rectifies, (I give a few, by way of example) are: That Love of God was absent from Judaism (p. 154); that the Pharisees had a deadening influence (p. 101); that the Law or Torah was a crushing burden (p. 110); that Christianity has anything to offer, of which Judaism stands in vital need (p. 221).

As Jews we must be thankful to Mr. Herford for the service, which in the interest of truth and scholarship, he has rendered not only to us, but to Christians also. We hope he will be blessed with many disciples, and that through him Mother and Daughter may be brought to a closer understanding of, and a deeper sympathy with, one another's aims. I cannot refrain from quoting his last heartening prophecy, illustrative of the man, of his temper and of his work. It is as much a tribute to him, as to us, when he can give as his final word (p. 238):

"But when the time shall come, when Christianity shall have done all it can do, under the forms and conditions which it hitherto adopted, there will be a Judaism able and ready to offer its imperishable treasure, kept safe through the ages, to a world which will no longer scorn. And at last the two great religions, which will each have accomplished that for which God made them two and not one, will join in his service, and side by side, utter the prayers and praises and inspire the lives of His children.

"To have begun the preparation of that 'far-off divine event' is the true significance of Pharisaism."

F. L.

An Unusual Novel

Sallie's Newspaper, by Edwin Herbert Lewis. (Hyman-McGee Company.)

SINCE "Sallie's Newspaper" is exceedingly good reading it should not matter greatly that it is rather a bad novel. In fact it is doubtful whether or not it is a novel at all (not that that matters greatly, either); more likely it is, like Sallie's newspaper, which isn't precisely a newspaper, simply a chronicle. Both the newspaper and the novel are a record of the town of Seganku, Wis., where events of universal significance bring out illuminating bits of Dr. Lewis's philosophy.

Sally is a young woman who possesses a strong will, a generous spirit, a number of novel ideas, and three million dollars with which to practice what she preaches. The first thing she does is subsidize the newspaper of which she is owner, cancel all advertising contracts, and discard all display type. When her editor objects that nobody can find what he wants in such a newspaper Sally replies:

"'Jim, they shouldn't be allowed to find just the things they want to know about. That makes people overlook everything important, and grow narrow and small, and quote the paper to support their own prejudices. Front pages are impertinent. They pretend to offer the most important news, but isn't some little scientific discovery always more important than politics.... I don't want our readers to pick and choose. Didn't you define a real town as one where everybody knows everybody else, and co-operates? That's just my idea. I want everybody to know everybody else, and learn to be charitable. But if any news seemed to you very important, you could tell it under many headings, and show how it affected each business in town. I have perfect confidence in your ability to work out this scheme, arranging news items alphabetically, which is the only really democratic scheme ever proposed for a newspaper.'"

However democratic this scheme appears to Sally the reader may detect a strong suggestion of despotism in the editor's power to decide which items should be emphasized by the repetition Sally suggests and what interpretation they should be given. And indeed Sally and Jim, and the scientific and etiquette editors eventually do find the responsibility too great.

Both the newspaper and the story—which, in part, are congruent—introduce many interesting characters and unusual events, which makes "Sallie's Newspaper" one of those books which one reads at one sitting. It must be confessed this is a propaganda novel and that there are strange discrepancies as where the dialogue is as sparkling as Oscar Wilde and the action as pious as Pollyanna. But somehow we overlook these faults for when the novelist is also a scientist, poet and educator, and all of these personalities are Dr. Lewis the resultant story has something in it for nearly every one of us. "Sallie's Newspaper," despite its peculiarities—and because of some of them—is both witty and wise.

More Benammi

Essays on Jewish Life and Thought. (The Letters of Benammi: Second Series.) (Longmans.)

THESE little "causeries," thirty-eight in number, are the supplement to a similar volume that appeared a year or two ago, and the present book like its predecessor covers a variety of subjects, all done with considerable skill and deftness. This weekly contributor to the London *Jewish Chronicle* illuminates whatever question he touches, so that his written word possesses an indefinable charm. Apparently he is a man of great Jewish learning as well as Jewish piety and is at home in many literatures and sciences. We are glad to have in permanent form his delightful and informative excursions, and commend these "mental" trips heartily to such of our co-religionists as are interested (and all should be) in the subjects What do Jews think of christians? Is there a Jewish Church? Jews and music, etc.

F. L.

The Case for Fascism

Black Magic, by Kenneth L. Roberts. (Bobbs-Merrill Company.)

TWO kinds of books are valuable: those with which one agrees and those with which one disagrees, and of the two the more valuable is probably the one with which one disagrees. And as for disagreement, the person who differs with "Black Magic" will almost surely differ violently; and that is healthy and stimulating and eminently proper.

The reason why violent disagreement can be so readily predicted is that Kenneth Roberts is himself violent; he not only calls a spade a spade, but if he doesn't like it he calls it a contemptible spade; and if he dislikes something else he is quite capable of calling that a spade, too. He disapproves vociferously of: socialists, syndicalists, communists, anarchists; of government ownership, government-assisted co-operatives, legislative blocs, disarmament, and all the advocates of these and similar things.

Briefly, "Black Magic" states categorically that prior to the rise of Fascism Italy was communist-ridden and therefore in an exceedingly bad way; that Fascism is the application of common sense to government and grew up as a reaction to the wasteful inefficiency of the socialistic government; that the Fascisti used unconstitutional methods but that these methods were justified; that Mussolini is frankly a dictator, but an honest, hard-working dictator, and that Italy needs a dictator; and finally that Italy is a sounder, better-governed, and altogther more satisfactory country today than it has been for many years.

On the other hand, says Mr. Roberts, Bavarian Fascism was not Fascism at all, but a dangerous and execrable movement, wrong in its premises that the Jews were responsible for most of the evils in the world and unjustified in its procedure, and particularly in its unholy—according to Mr. Roberts—demands for government ownership. "There was one great common-sense movement for Hitler to support in Germany. If he had announced that Germany must of necessity be troubled and in turmoil until she paid the reparations to which France was entitled and which Germany owed, he would have been talking common sense." The above quotation, by the way, is an extremely mild example of Mr. Roberts' style and his attitude of tolerance-with-reservations toward Germany.

In regard to America he shakes a gloomy head and wags a warning finger. The communists will get us if we don't look out, he predicts. What with our La Follettes, Sheppards, Towners, and a host of other "constitution busters" this writer seems to think that the United States is headed straight for that abyss from which it took the clubs and guns and castor oil of the Mussolinimen to rescue Italy.

Mr. Roberts is arbitrary and apt to make little distinction between what is and what he believes to be; but the book should have our attention, if only because between the lines one can see more clearly the character and motives of the author who by an earlier work gained the sobriquet of "Bob the Jew-Baiter."

An Epic of the North

The Philosopher's Stone, by J. Anker Larsen. Translated from the Danish by Arthur G. Chater. (Alfred A. Knopf.)

"THE PHILOSOPHER'S STONE" brings to mind such books as Rolland's "Jean Christophe," Nexo's "Pelle the Conquëror," Wasserman's "The World's Illusion;" although essentially different in subject matter it resembles them in the great sweep of its movement, in the enormous size of its canvas and the color and depth of the picture. Unlike these other works, "The Philosopher's Stone" is in one—though long—volume, and this comparative compression gives it added power. Nor is the compression merely comparative. The book is a rich tapestry crowded with finely drawn figures, full of beautiful design and shot through with the silver and gold thread of ideas and inspiration.

It is the story of that not uncommon anomaly, the deeply religious man without a religion. " 'Oblige me,' " says one of the leading characters, "by not confusing religion with the religious feeling, and further by remembering that Christianity is not the only form of religion on this earth—and certainly won't be the last. The religious feeling seems to be just as ineradicable as the instincts of self-preservation and propagation; it has always created and will continue to create religions . . . .

" 'There is only *one* religious feeling, my boy, and consequently in *reality* only one religion.'

" 'But you insisted just now that there were many——'

" 'Yes—many *forms* of religion. You can find them in Asia, Africa, Europe, in every part of the world, and you can find them in all ages, the forms of religion. And the religious historians can dissect and annotate and classify them; that's neither here nor there. These forms are only dead remains of the life that created them, sloughs that the snake has cast, showing that it once lived in them, but the snake itself, the religious feeling, is forgotten by these learned gentlemen in their interest for the slough.—It is the snake itself that interests me.' "

The quest of the two young men of this dialog for the religious feeling leads them in different directions through a maze of strange experiences. There are those literal people who may say that both the young man and the author are merely neurotic and therefore by sophistic reasoning, negligible. But the book cannot be so easily dismissed. Those who accept it with simple faith and those who take it as elaborate symbolism will find in it much of beauty and much of truth.

The book is at once realistic and highly — poetically — imaginative. It projects a village that is as actual and as well defined as, for example, Arnold Bennet's Five Towns; and at the same time presents passages as stirring and as fanciful as the work of some mystic poet. And there is a universality to both the journeyings into the unknown or the unconscious (depending on whether the reader is a "believer" or is of a scientific turn of mind) and the everyday life of the little Danish town or the experiences of a student in Copenhagen.

J. Anker Larsen won the Gyldenthal prize of 70,000 kroner (about $14,000) for the best book offered by a Dane or Norwegian. Although we have not read any of the other books offered in the competition we have no doubt the decision of the judges was altogether right, because it is extremely unlikely that more than one novel of the quality of "The Philosopher's Stone" would be written within a short space of time.

Famous Painter

Josef Israels, by Dr. Max Eisler. (The Studio, Ltd., London.)

DR. MAX EISLER'S discussion of Josef Israels, the famous Jewish painter of Holland, is interesting in content and style, well edited and illustrated by very good reproductions of the master's work. Dr. Eisler deals with the place Israels occupies in the history of painting, with his art, his life and with personal recollections of the painter. The pictures include reproductions of "A Son of the Ancient Race," "The Jewish Wedding," "The Day Before the Funeral," and many other famous canvasses.

Magazine Digest

The Value of the Klan

"SHED a Tear for the Klan" is the title of an editorial in the *Nation* of October 8. It begins: "While most good citizens are rejoicing in the decline of the poor old Ku Klux Klan, should not a few of us pause to let fall a tear of joy in memory of one service rendered by that mystic and invisible empire? Doubtless many weighty charges may properly be laid at the glate of its klavern; but one argument may be adduced in its favor before the record is closed—that it helped, in its unwitting way, to save America from falling into the hands of a dictatorial fascism.

"The war years, from 1917 to 1919, filled the souls of our regimentalists, military, political and industrial, with a great joy: America was under discipline!. . . . The so-called 'peace years,' from 1919 to 1921, were years of the Great Fear: fear of Russia and the revolution; fear of the alien; fear of the workers and the labor unions; fear of ideas—to follow the analysis of our fears made by S. K. Ratcliffe in the *Hibbert Journal*. In the presence of the Great Fear it seemed possible to retain the Great Discipline of the war years; or failing that, to find a new regimentation for our national life. 'America must be saved!'

"Meanwhile arose before our eyes the Great Example. As early as 1918 Mussolini, who had once had ideas and therefore knew the danger of them, began to organize the Fasci in Italy. He enrolled a million members. . . . and early in 1922 was ready to declare war on all radicals and liberals—in the name of national discipline. 'Democracy,' said he, 'has failed in Italy. This is the Day of Dictatorship.'

"Many in America had the same great idea. 'Constitutional Leagues' sprang up everywhere—offering by unconstitutional methods to uphold the Constitution. The Better America Federation wanted to fill all the jails on the west coast; the National Security League waited the call on the east coast. The desire to regulate other people's loyalties was well-nigh universal. Our attorneys general—Palmer and Daugherty both—specialized in Red Dangers.

"Late in 1922 some heroic resident of heroic Boston organized the Sentinels of the Republic. . . . Yet for some reason, the 'dictatorship' did not happen. The 'great, ignorant mass' of the people went right on—as if the revolution were not at our doors. . . .

"Finally, in April, 1923, Brigadier General Charles G. Dawes, who had sworn fluently in Flanders and elsewhere, came to the rescue. By this time Mussolini had made himself impregnable in Rome. Dawes dallied not with 'sentinels.' Harking back to our own ancient times, he organized his 'minute men,' gave them white cockades for their hats, put obedience into their souls, order into their ranks, and dared the enemies of the country to 'come out and show themselves.' . . . .

"Why did the dictatorship never come? Partly, at least, because of the Ku Klux Klan. As early as 1920 it had begun to exploit the Great Fear, to capitalize the American desire for discipline, to develop the technique of regulating other people's affairs, devoting special attention to those great undisciplined groups, the Catholics, Jews and Negroes. The Klan had provided for its members a magniloquent set of names and titles; had clothed them in the self-righteousness of a white, Nordic, and Protestant god, and had put white-hooded robes on them to keep that self-righteousness unspotted from the world; it had done the typically American thing of selling shares in the enterprise at ten dollars per. It was anciently supposed that the Kingdom of Heaven was without price; but for a share in this specially reserved Nordic heaven ten dollars seemer ridiculously low.

"Thus the Kluxers, two or three years ahead of all other would-be dictators, had introduced the dictatorship into private life without troubling to set up a visible government. They had skimmed the cream off the Great Fear, taken the profit out of the Great Discipline, irretrievably caricatured the Great Example. There was no chance for black shirts. Thousands of patriots were already parading in the nobler white robes, enforcing discipline by night, terrorizing communities, smashing the laws in the name of 'The Law.' No other performance could possibly compete with this in existence; no other fascism could win the limelight.

"So, Gentle Reader, drop a tear of gratitude; the Klan took the cash, and beat all the other 'sentinels' and 'minute men' and extra-legal defenders of their own interpretations of America. For such service, real, if unintentional, who would deny the tribute of a tear?"

Discrimination

AN anonymous article entitled "The Jew and the Club," in the October issue of the *Atlantic Monthly* on the subject of discrimination against the Jews says: "Americans are prone to lay too much stress upon *political* equality as distinguished from social equality. The desire to have some influence in determining the form of government of the country is one which is very strong in many quarters and has, of course, been one of the chief factors in civil wars and revolutions. At the same time, strange as this may sound to American ears, it has probably little to do with the happiness in everyday life of the individual. The German Empire of William II discriminated *politically* against many sections of the population, but there was little or no *social* discrimination; that is, men of like culture, education, wealth, and alike in those other elements which create social strata, at all times, in all places, intermingled; on the whole, freely and without much reference to religion, race, or previous condition of servitude. This explains why millions of Germans felt contented and happy in spite of the fact that there was little political freedom. In daily intercourse the German felt that he would be accepted everywhere in accordance with his real worth as measured by ordinary social standards. The same was true elsewhere in Continental Europe and more or less also in Great Britain."

The writer then goes on to tell that he lives in a suburb where he has a neighbor who is also a very good friend. The two men and their wives are of practically the same cultural level, are interested in the same things and enjoy each other's society. But in summer their intimacy is interrupted: Mr. C. plays golf at a club from which Mr. X., the writer, is excluded because he is a Jew. "There are some public links in the suburb where I live, but the people with whom I associate are all members of the X Country Club to which, as indicated, I am not eligible. I am not snobbish but golf would interest me only as a means of social intercourse and so I do not go to the municipal golf club where the players are of an entirely different

social group from the one to which I belong. This sounds as if I were laying undue stress upon social life or perhaps society. As a matter of fact, I am not much of a clubman; I have no special desire to go to clubs frequently, and I rarely attend the meetings of those societies to which I do belong. But the fact that I and members of my family cannot belong to certain organizations which form the social center of the community prevents us in large measure from forming those intimate and congenial friendships which most, if not all men crave.

"I do not really suffer so very greatly. I am in business all day. When I come home I am apt to be tired and am quite ready to enjoy the company of a good book. But it is hard on my wife and worse for my children. The social life of the community in which I live centers, as is so often the case in American suburbs, around the town club; especially the children find their companionship in the dances which take place Friday evenings, on the skating-rink attached to the club in the winter, and on the tennis courts in summer. I find it rather difficult to make it clear to my children why we are not eligible, for from one point of view it isn't quite clear to me. We are in no sense foreigners; my wife and I are both descended from generations of cultured people; I was educated at what is generally regarded as one of the most famous of American universities, was a member of its staff for a short time after graduation, and have occupied positions of trust and responsibility. . . . .

"It might be asked, if this is the situation, why do Jews like ourselves stay where they are evidently not wanted? Why do we not move into the city? We live in the suburbs for the same reasons that our neighbors do, because it is better for our children. Then the natural question to be raised is, whether we are the only Jews here, and if there are others, why do we not club together? There are Jewish golf clubs and Jewish social clubs, and undoubtedly here and there this arrangement offers a satisfactory solution of the difficulties presented. But from a larger point of view, what does this mean? It means that amalgamation with the rest of the population becomes more and more difficult, and the Americanization upon which so much stress is laid is made impossible. Certainly, love of country cannot be expected of those who are treated as being citizens of subordinate rank, never to be permitted to attain to the higher grade. Mere material comfort is not enough, especially for the educated and cultured classes, who have the same tastes and the same desires as have their fellow citizens. Moreover, the Jew cannot find refuge in purely Jewish social organizations. Outside of New York the Jewish communities by themselves are not large enough to permit the organization of hard and fast groups of kindred tastes. In many of the Jewish clubs about the only bond between the members is their common racial origin and there is little community of taste and education.

"After all, in Boston there is only one Somerset club, in Chicago only one Chicago club, in Detroit only one Detroit club, and these cities have only one University club each. If it be considered from how large a population these clubs draw their membership, and how relatively small in each instance a like Jewish population is, it is clear that the Jews cannot find a sufficient number who have the desired qualifications to form similar separate clubs. The same applies to clubs of the second rank and on down the line. In the suburb where I live there are a handful of Jewish families. They could hardly support a variety of clubs of their own to parallel similar Gentile clubs, even if these Jewish families were all congenial. This, of course, they are not likely to be, any more than all Methodists are congenial to each other, or Catholics, or members of other religious or racial groups."

After touching on the situation in regard to the Jews in the colleges and universities the writer continues: "Undoubtedly, it will be felt that I am making a mountain out of a molehill and that in the everyday life of our people, Jews and others, all this plays no role. It may be felt that what I say concerns only a small class of the wealthy who have not been accorded the social recognition which they believe to be their due. But this is not the whole story. I have dwelt at length upon clubs, because the facts there are less easily denied; there they have become generally recognized. For as I stated at the outset, the trouble with so much of it all is that it is hidden and not admitted, and so cannot be fought in the open. The Jewish controversy at Harvard is well known. It was at least open and above board, though it made the lot of Harvard men of Jewish extraction more difficult. However, at Harvard the question was settled in such fashion that the Jew is not discriminated against officially, at any rate. At many other universities, however, the same problem has appeared, and open discussion has been carefully avoided for fear of giving offense to possible donors with Jewish antecedents. It is well known, however, that Jewish boys and girls have much difficulty in gaining admission to these institutions, and conditions similar to those in Rumania, Poland, and various Balkan states have developed.

"Least of all is it realized that discrimination of this kind is gaining marked headway in business life. It is natural that the men whose social life is spent together should also desire to be associated together in business. They know each other from all angles; they are congenial, for otherwise they would not be together outside of business; and when favorable business opportunities arise their thoughts quite naturally turn to each other. This sort of consideration cannot affect a business owned by an individual or a very small group. It will arise in concerns where the social side is well developed, as in banks, where officers are apt to belong to clubs of one kind or another, though this devolopment is by no means confined to banks. . . . .

"I have mentioned the situation of Jewish students, but not only are Jewish students excluded from our universities primarily because they are Jews, but Jews are finding it more and more impossible to obtain teaching positions in universities, and Jewish students of medicine are experiencing difficulty in obtaining desirable internships in our hospitals, though as yet we have not reached the condition of Rumania, where Jewish students can dissect only if Jewish cadavers are available."

Lack of Jewish Culture

"JEWISH writers in America are wasting their talent in futile efforts to imitate models alien to their spirit," writes Albert Mordell, noted critic and author, in an article in the September *Menorah Journal*. "The cure for the artificiality of much of American Jewish leters lies in the immersion of our writers in the moral feelings and spiritual experience of their race, as expressed in Jewish life, character and manners.

"When you pick up various books by Jewish authors of today," writes Albert Mordell, in part, "you observe such singular phenomena as a critic of Jewish birth raging over the beauties of Negro jazz music, a Hebrew poet giv-

ing forth meaningless brief (thank God) effusions in imitation of French symbolists, a Semitic novelist dwelling on the beautiful morality involved in seduction or adultery, a Yiddish essayist hymning praises to the gods of Greece and the fairies of Ireland.

"You try then some authors of Jewish birth who assert they do make an attempt to bring into American literature the spirit of Isaiah and to make manifest to the American public Hebrew cultural influences. And all you read are lame weak products that smack more of the Gentile than they do of the Jew. You are forced to one conclusion: the Jewish writer knows nothing of Jewish culture at first hand; he is usually ignorant of Hebrew; he gets his impressions of Hebrew literature through Christian sources.

"I do not plead that Jewish writers sow the seeds of a narrow sectarian spirit, or attempt to revive old religious superstitions, or advance narrow ethical conclusions. But, as it would be ridiculous for a Jew to write in emulation of St. Francis of Assisi, so it strikes me as the height of folly for a Jewish writer to think himself the one to bring back the old gods of Greece (Heine tried it and admitted he failed) or destined to lead the non-Catholic movement in France, or to spread principles of an anarchistic morality, or to interpret the soul of a people whom he does not know. No Jew will give the Russian people books that will reveal themselves to themselves as do the novels of Dostoievsky. There are exceptions, but after all it is a Yeats who leads an Irish or Celtic revival. Suppose Zangwill, instead of devoting himself to depicting Jewish life, had tried to become the leader of the Gaelic movement.

"No man can give forth what he does not hold stored up in his unconscious soul. A Negro poet brought up among a people possessing a folklore or a balladry all their own could not become a Swinburne. A poet must sing not only from his heart but from the heart of his people. He must, to be sure, strike a universal note, but he ought, like the prophets and psalmists while striking chords that find responsive echoes in the hearts of all men, still retain his own national character.

"If Jewish writers, while opening themselves to all culture, still held fast to that spirit for making righteousness and justice prevail that one finds in the Bible and in many modern Hebrew writers, the product could not help being purer artistically than the commoner run of pornographic novels and jazz effusions.

"Geniuses cannot be made by learning or culture, nor can creative works of art be produced by labor alone or mingling with the common people. But I think it no disgrace for Jewish writers to be proud of the contributions of their ancestors to the literature and culture of the world. The Irish writers, Douglas, Hyde, Synge, Yeats, and Padraic Colum, were not beyond going to the old legends of ancient Ireland or studying the peasants of their country, but we balk when the Talmud is mentioned, or at the idea that Jewish customs are still practices. We agree with the Christian theologian that we died as a creative race with the Bible, and that our mission was ended when we gave Christ to the world. We even think we ought not to have an individual life of our own.

"I think that the renewal of a national spirit would have a good effect on our writers. I don't mean they must be Zionists, but they must saturate themselves with the spirit of literature of the only people that they will ever inherently understand. I think Jewish writers can find more inspiration among the peddlers and factory workers of the ghetto than they will ever find in T. S. Eliot or Ezra Pound. If the divine fire is in them, then if ever will it blaze forth. The Jewish writer will lose his artificiality and give us something genuine. I do not mean that the Jewish writer need necessarily embrace the doctrines of the Jewish religion; there is no reason why philosophically he might not remain an agnostic or an atheist. But the Jewish writer, I insist, must be steeped in Jewish life, character, and manners, and imbibe something of the moral feeling and spiritual experience of his race."

Crime and Punishment

(Continued from Page 54)

becomes a healing process rather than an instrument of punishment. The newer criminology and penology in the light of advanced psycho-analytic knowledge look upon the wrong-doer in this wise and are working toward the day when jails shall become mental hospitals, and laboratories will be established which will look after the moral health of children and adults much in the same way as boards of health and medical associations supervise the physical welfare of old and young at the present time. Preventive medicine is the new watchword among physicians and nurses, prevention—mental and moral prophylaxis—is the task for lawyer and clergyman, social worker and public-spirited citizenry. If we can treat the earliest manifestations of a criminal tendency much will be gained. The hopelessly bad, like the incurably sick, will always be among us, yet they must be segregated and placed where they can inflict no harm upon their fellows.

Jewish law throws an interesting side-light upon all this discussion. The tendency of talmudic jurisprudence is toward abolishing capital punishment even though this penalty was found on the statute books. Some of the rabbis went so far as to say that if they had sat on a Sanhedrin that was hearing a case, they would never have voted for punishment by death. While we cannot attribute to the ancient sages modern theories, yet in their very humaneness which was exceedingly loath to take life judicially, they adumbrated the newer attitude which looks upon the murderer or other criminal as mentally sick, as abnormal socially. The law of today has made tremendous advances over the statutes of a hundred years ago, both in actual legislation and in its underlying philosophy. If as a result of the Chicago case, a new era in our attitude toward crime and criminal begins, the old adage that "there is the soul of good, even in things evil," will again apply.

A Grammar of Jewish Life

(Continued from Page 57)

In one word, he will follow the Divine Conjugation whose sign is *Ehyeh*. So sure is he of the enternal life in him that he can read with calm spirit the last stanza of Longfellow's poem:

"But ah! what once has been shall be no more!

The groaning earth in travail and in pain

Brings forth its races, but does not restore,

And the dead nations never rise again."

What is Israel's answer? This: what once was shall and must be again. Israel will live forever, for he has discovered the secret of eternal life. He will live, he must live, as the living exponent of the Grammar of Jewish Life.

13 WEEKS FOR 15 CENTS
The Pathfinder
SHOWS THE WAY THROUGH THE JUNGLE OF EVENTS
You've heard your neighbor praise this wonderful weekly magazine that 3 million people read. Unbiased digest of national and world affairs. Chock full of the kind of reading you want. Science, politics, travel, fun, question box, books, health, home, radio—entertainment and instruction for all. Send 15c (coin or stamps) today for this big paper on trial 13 weeks, or $1 for 1 year (52 issues).
PATHFINDER, 702 Langdon Sta., Washington, D.C.

The Jew in the Modern World

(Continued from Page 71)

American cities, who have scanty personal contact with non-Jews, nevertheless absorb gradually a non-Jewish point of view, and develop non-Jewish tastes and habits? 2. What detailed instances can you give of personal contact modifying or eliminating the Jewish traditional attitude or habits?

Topics for Papers

1. An analysis of one of the above books, or other similar novels or autobiographies, indicating the various forces, personal and otherwise, that change or modify the Jewish heritage of the central figures.

2. Personal reminiscences or experiences that illuminate the process of change from Jewish to non-Jewish habits of thinking and acting.

Program Suggestion

Present a synopsis of one of the above books, bringing out the points indicated, and discuss either the weakness or strength of the central character in submitting to change, and the advantages and disadvantages that come to him through it.

The first section of this syllabus, published in the *B'nai B'rith Magazine* for October, outlined the life and condition of the Jews in the late eighteenth century just before they entered more or less freely and fully into the modern world. The second section, published in this installment, described this entry under the form of emancipation of the Jews. The third section, now concluded, dealt with the chief influences of this modern life which profoundly effected the Jews and their traditional way of living and thinking.

Any questions on the material and problems dealt with in the above installment should be addressed to the Syllabus Editor of this magazine.

The next installment of the syllabus will consider the most serious reaction of the non-Jew to this Jewish participation in modern life, that is anti-Semitism.

My Adventures with Radicals

(Jacob Spolansky on Communism and the Jews—Continued from page 73)

States. Its purpose was much the same as the general headquarters of a division of soldiers in an army camp, only in this case the "division" extended from one coast of the country to the other. Gregory Weinstein was the head of the propaganda department of the bureau. He was later deported to Russia. But Ludwig H. K. Martens was the active, actual head. Martens was a man of varied career. He was of German origin and professed to be English. He had been one of the actual participants in the revolution in Russia. His influence there was great, and he was sent to the United States to head the work of co-ordination of the various communist groups—to smooth over any disagreements which had arisen and make, if possible, a well oiled, smooth-running machine which should constantly increase the communist strength. Because he was neutral in all factional disturbances inside the communist organization Martens was chosen by the American communists to act as "official representative of the Russian Soviet Government in America." He openly announced that he was a "representative of Soviet Russia," and was known to be an organizer. Things were coming to a head. In different large cities huge mass meetings were held. They were attended by thousands of persons and resulted, more often than not, in riots, when hundreds of persons, crushing at the doors, were unable to gain admittance.

It was at this point that the government took a hand. Acting simultaneously government agents from coast to coast swooped down on the radicals. The wholesale raids made at that time, January, 1920, netted more than 3,000 men and women, hundreds of whom were deported.

Within forty-eight hours of these raids new instructions, in fact, plans for a whole new method of organization, were received from Moscow. Open Communism was dead; but Communism by stealth was still a very active menace. Like a mollusk withdrawing into its shell the Communists concealed themselves under various disguises. In the first place all actual meetings were held in secret, and it was forbidden for any branch of Communists to meet in groups of more than ten persons at a time. Furthermore no meeting was to be held without specific orders from the branch headquarters. The orders from Moscow provided for the adoption of legal methods which, although conforming to the laws of the United States in the strict sense of the word, should still have as their purpose the furtherance of communist ideals. Under the guise of the Worker's Party, Communism flourished within the law, since the members of the Workers' Party were also the members of the underground Communist party, working for Communist policies.

THIS system is still in effect. Though Communism, as an actual vital force may be said to be lying dormant, nevertheless radical sympathizers today are more numerous than ever before; though the means used are more subtle than the driving, insistent methods of 1918 and 1919, the Communist purpose is still much alive and radical forces are still working toward that "day" when they shall declare the government of the United States no longer in existence, shall declare themselves supreme, their proletariat government triumphant and shall see the country's industries "where they belong,—in the hands of the workers."

Now where, in this analysis, do we place the Jew? To what extent may he be held responsible for the growth of Bolshevism?

When the United States government undertook an investigation of the radical situation one of the first reports to reach the investigative office was that the Jews were responsible for a large part of the bolshevist activities and for the dissemination of red doctrines. This, therefore, was one of the first angles to be investigated when a survey of radicalism was made dating from the time of its inception long before the war, when radicals were known as socialists and bolshevists had never been heard of.

We saw in the first article of this series that there were no facts to sub-

stantiate the statement that the Jews were responsible for radicalism in Russia. In America the first organization of radicals was the I. W. W. When at the height of its power it had well over 100,000 members recruited from the United States, Canada, and Mexico. This organization, it was alleged, formed a part of the great Jewish conspiracy. Yet here is a list of its leaders: Vincent St. John, William D. Haywood, Tom Mooney, John Hill, H. Varney and J. Whitehead. A noble collection of Jews!

THE Communist organization itself is made up of smaller, minor groups known as language federations: each group is composed of persons speaking a particular language; these groups are divided into sub-groups, the sub-group accountable to the language federation and the federation to the executive committee of the communist party. Within the communist organization there are ten such language federations, each supporting a separate bureau or headquarters in charge of a secretary who acts as go-between, taking matters of dispute which arise in the smaller groups to the executive body for final ruling. Of these federations the Russian, Finnish, Lithuanian and Lettish have been strongest both numerically and financially. The Russian federation numbers more than 10,000 persons. The Jewish federation —the stronghold of the conspirators! —numbers less than 250, and was so strong financially that it could not even afford a secretary!

Each language federation from time to time has published pieces of communist literature. The Finnish, for instance, owns a large printing plant from which are turned out yearly 200,000 pieces of communist propapanda. The Jewish federation published one small pamphlet called "State and Revolution," and that was all.

Each language federation also publishes the official radical organ, "The Communist." This publication appears weekly in every language federation—except the Jewish. Four issues of "The Communist" were published in Yiddish, and then dropped out entirely.

A report which I have in my possession of the financial situation of the Communist organization for the months of September and October, 1920, shows that the organization was then at the peak of its prosperity. But in September, when all other units of the party were contributing hundreds and thousands of dollars the Jewish organization contributed not one cent! For the month of October the Lithuanian federation contributed $1,073.60; the Russian, $992; the Ukranian, $551. And the Jewish federation turned in $50!

In the third article of this series, which will appear in December, Mr. Spolansky describes the raid on the Communist Convention at Bridgeman, Michigan, and shows what a small part Jews played in this and other red activities.

Youth—The Blau-Weiss in Germany

(Continued from Page 60)

workers got together materials and machinery and went to Palestine to organize an individual trade settlement there. Their plans have succeeded, too. Fifteen persons undertook this work; among them a mechanical engineer, an electrician, a mechanic, two locksmiths, two carpenters, a blacksmith, an electrical locksmith, a technical merchant and two girls, educated for housework, gardening, nursing of children and the sick. Their specialty is a circulating repair department which can make quick repairs any place in the country. The company also wishes to get the agency for foreign machines. They at once procured orders and quickly won an excellent reputation for their unusual services. They now have the contract for installing electricity in the new building of the University of Jerusalem, and several factories have given them orders. Needless to say this has had a very salutary effect on the younger workers in Germany.

JUST a word more about the education of the older Blau-Weiss girls. It is felt that the Jewish woman needs an even more thorough change than the Jewish man. So a girls' counsel of five developed a very special activity. They divided the older girls into four groups: (1) the apprentices (for housework, gardening, etc.); (2) the educational group (kindergartens, schools); (3) the trade group (dressmakers, artists); (4) the medical group (doctors, mid-wives, nurses). The girls are given a very thorough preparation in these fields before they start out to work. Those at the farm, Halbe, and the others at the Tel Aviv settlement who have kept house, cared for the garden, and looked after the welfare of their male companions, have proved the worth of their education.

In order not to lose a single person who was ever a member, even through age, the alliance recently established

A Booklet for Forward-Looking Men and Women

COMMON SENSE

A REMARKABLE 50-page booklet, of vital interest to every person who wants to get ahead in life.

Sent FREE on Request—to everyone determined to live within his or her income and save. No obligation is involved. To get your copy of "COMMON SENSE," simply fill out and mail the coupon below.

Mail It Today!

WOLLENBERGER & CO.
Investment Bankers
105 So. La Salle Street
CHICAGO
40 Years of Investment Banking

Wollenberger & Co.,
105 So. La Salle St., Chicago, Ill.
Without obligation on my part, please send me a copy of your 50-page booklet—"COMMON SENSE."

Name _____

Address _____

a new organization for the older generation. It is called the Blau-Weiss corporation. There is no question but that this is a safe-guard for the future. In it is a splendid source of ideas, valuable propaganda, and financial support. A real alliance for life should certainly grow out of this alliance of youth.

Obviously the leaders of such a movement must be persons of much intellect and great energy. It is impossible to name them all, but the name of the Blau-Weiss president, Dr. Walter Moses, ought to be known in America. To his credit should be placed the growth and straight-forward development of the alliance, the combination of human and Jewish ideals with healthy and solid realism, the happy harmony of child play and earnest effort. The work is so encouraging, so far-reaching, so, one might say, American, that it should certainly find sympathy and understanding in the United States. What an enormous and wonderful institution could be created if American Jewish youth were to translate the principles of Blau-Weiss into its language and life!

A Year in the Holy Land

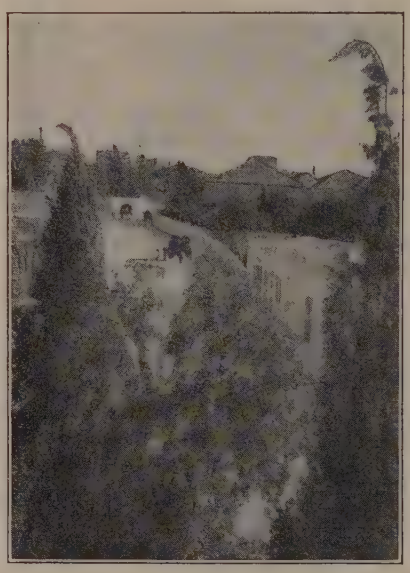
(Dr. Margolis's Experiences—Continued from page 74)

their university project, an English university will before long establish itself in Jerusalem.

Still Hebrew has a fair chance to overcome its formidable rival, formidable not because of the numbers of English residents here—for that is comparatively small—but because of its being the language of the governing, official class. It goes without saying that the Jews of the older settlement, particularly the Sephardic element, as well as the other eastern Jews, like Yemenites, Bukharans, and others, speak Arabic, or as the case may be, Espagnol; you can hear their children use these very same languages; yet, yesterday as I strolled just at the entrance to the Dung Gate, where Sephardic children of the neighborhood were playing, I noticed on a door in the wall the tell-tale inscription in good Hebrew: *Simhon gannab* (Simhon is a thief).

THE Ashkenazic Jews who are in the majority certainly speak in Hebrew. The older people, and even some of the younger—such for example as in their hyperorthodoxy are of the opinion that Hebrew is too sacred to be used for common ordinary purposes—speak Yiddish. But all told less Yiddish is heard in the whole of Jerusalem than on certain blocks of Fifth Avenue at noon. And if you approach any of these Jews, old and young, with a question in Hebrew, they answer in a perfectly correct Hebrew. I refer to the Jews who reside in such a ghetto as Meah Shearim. Certainly the cobbler at the corner where I pass daily announces in good Hebrew: *sagur* (closed), when he happens to be out of his little shop. And he will tell you in good Hebrew just what is the matter with your shoe. Or, on visiting the Talmud Torah and Yeshibah in Meah Shearim (to be described another time), you turn with a Hebrew question to any of the old officials, they answer in that tongue, though it may be seen that ordinarily this is not the language in which they converse. In a manner even these elements have been affected by the new spirit.

That spirit, of course, emanates from the newest settlement. The father of Hebrew speech in Palestine was, of course, the lamented Eliezer Ben-Iehuda, the author of the Hebrew Dictionary; but he was by no means the first to cultivate Hebrew as a spoken language. It really began in the home of Jehiel Michael Pines, the father-in-law of Mr. David Yellin. But in the case of Pines and the other pioneers it was more of a private venture, for home use. With Ben-Iehuda Hebrew speech was a matter pursued with stubborn fanaticism. Moreover, he coined many new expressions which, whether good, bad, or indifferent, are now common property in the land. Both he and his family, among them the journalists Ben-Avi, are purists. They will not tolerate any foreign word even in its naturalized form.



The Damascus Road

Hebrew is spoken by the girl in the dry cleaning establishment, or by the salesmen and saleswomen in the stores, by the clerks in hotels, by the very cook in your household, who may have come only three years ago from Hungary. They all talk, though some of them would not know how to spell. I have heard Hebrew spoken on the streets by wizened Yemenite women, then again by a youthful couple in modern garb, and of course by the children. The other day I passed by several little girls in rags and not particularly clean; one child handed something to another and said: *Hahaziki* (hold on).

Hebrew is the language of the two daily newspapers. There is practically no daily in any other language, barring of course the Arabic. Hebrew is the language of public addresses, as for example in the popular course of evening lectures under the auspices of the Teachers' association. Just try a jesting remark and you will realize how quickly the audience responds. Those that speak the language speak with a remarkable fluency. Today I was present at an oral examination of the graduating class of the Teachers' college. The answers were given in Hebrew in the most natural manner and with the least straining for words. But these were students. Much more remarkable is the fluency among the unlearned common people. Certainly some expressions remain to be coined. For instance, the word for "fly-swatter." But then I had trouble enough to find the article here altogether.

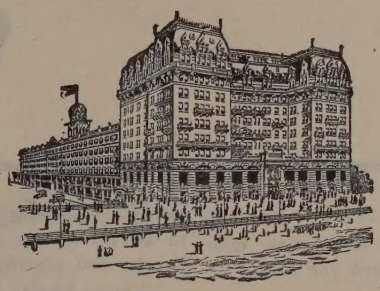
Missions from Abroad

(Continued from Page 75)

portion of the mission sent over, or if by singular fitness they were solely in the mission, they simply acquitted themselves of a service which they owed to their country. But often enough their propaganda was not among the general American people, but just among American Jews.

We remember a scholar of renown who lent himself in the interests of his country to mingle among us, to attend private meetings, to tell us that France and French culture should dominate Palestine. Undoubtedly he was convinced that a French protectorate was good for Palestine. Nevertheless it was propaganda pure and simple. Since then we have had all sorts of Jews come to us, mostly bent upon gathering up our dollars for sundry useful purposes. On a large scale we have had the Zionist head touring the country and talking himself hoarse to wrest gifts of money. But on a smaller scale there have been visitors who had the National Library at Jerusalem at heart, or the endowment of a new school of Jewish learning somewhere on the outskirts of Poland, or outright the maintenance of ramified systems of education in Poland and Bessarabia and elsewhere, incidentally in utter misconception of American conditions endeavoring to link up our own schools to their system. We have had recently a mission from Palestine working hand in hand with another from Lithuania to secure funds for their yeshiboth. All worthy objects, and blessed the people that give. But we are still getting the propagandist and semi-diplomatic missions. When Jews are grievously maltreated in some European nook without redress, the government finds it advantageous to dispatch to us some chief-rabbi with several communal workers that they may whitewash their senders. These people seek to obtain the hearing of such Jews as lead our communities. By insinuating remarks they quite indirectly fulfill the object of their mission. Whether these gentlemen lend themselves willingly or out of sheer necessity, the mischief is done. Still we American Jews are not so gullible. We know what is what. We therefore suggest to the guilty that they had better not attempt these costly missions which in the end cannot accomplish their result. The cry of our brethren reaches our ears no matter what specially chosen spokesmen may have to say. It is a sore business, and the sooner we are rid of it the better.

Facing the Ocean On the Boardwalk



The Breakers
ATLANTIC CITY, N. J.

AMERICAN and EUROPEAN PLANS

Visit the "Playground of the World" and stop at one of the finest hotels in America's greatest resort.

FALL and WINTER RATES
Now in Effect

Cabinet Baths
Dancing
Golf Privileges
Concerts

SADDLE RIDING

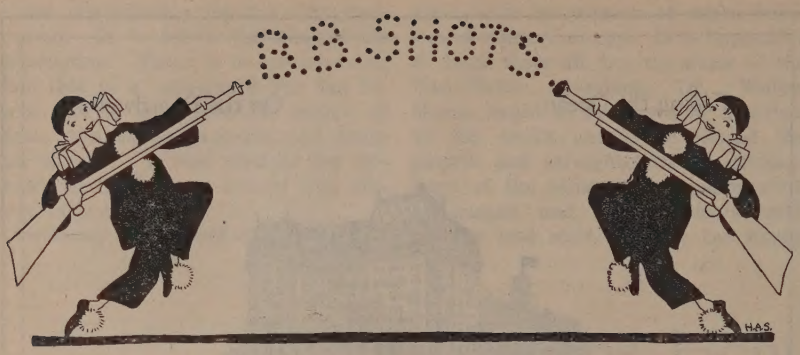
JOEL HILLMAN, President

Silbermann

(Continued from Page 66)

In a certain quarter of Nîmes—which we often visited from Aiguesbelles—there was a house which was known as "the house of the Jew." It was placed in a peculiar position which made it conspicuous. When we passed it my mother never failed to tell me the history and the habits of the family who used to live there. There was never the least trace of contempt, nor the slightest sarcastic intention in what she said. But her words conveyed the same suggestion of mystery and were accompanied by a similar gesture of suspicion as when a little further on, at the town gates, she gave wide berth to a spot disfigured with refuse and heaps of cinders, saying: "That's the place where the gypsies camp."

Thus I had been in no hurry to introduce Silbermann to my family, not quite knowing how they would receive him. It will be seen that I was not wrong. *(To be continued)*



BY THE WAY

A good organizer is a man who picks good men to work for him.

It seems hard to believe that love is merely the increased functioning of a few glands.

The chronic kicker is like a cold motor—always knocking and jerking back.

The main line is always open for the fellow that travels with a full head of steam.

—B—B—

POTASH AND DOOLEY DISCUSS THE INCOME TAX

M. F. in the Jour. Amer. Med. Assn.

"Say what you please, Dooley," said Potash, one morning in November, "these fellers which are figuring out the income taxes are very smart. They remove the tax on luxuries and give you a bigger discount for each baby. That's consistency for you, Dooley. In these times if a baby ain't a luxury, what is it, Dooley?"

"'Tis an accident more often than not," said Dooley. "But 'tis not a luxury, Potash. A baby always gives ye more than ye bargained for and that's something no luxury does. Only last night Mrs. Dooley was sayin,——"

"I have only a few minutes to spend, Dooley, and better we should not begin with the remarks of Mrs. Dooley. The income tax is giving us double the allowance for the children, but even five times so much would hardly be enough. Measles, whooping cough and diphtheria is only half of what most of them have. Schools are expensive. And in those schools, Dooley——"

"I know what ye are about to say, Potash. 'Tis the inspictions and the weighin' and the measurin' an' the clothes to buy. In my day the old woman used to give us a lick an' send us off. Nowadays Mrs. Dooley has to be up at six just to prepare the charts and certificates."

"You're right, Dooley. A baby is not a luxury. It is a business with new liabilities and new assets every day."

"And if the boos don't give it his constant attintion it is sure to be a failure," said Dooley.

—B—B—

A Deep One for Those Who Know

A young married man went into the ladies' section of a department store and walked from counter to counter looking at the goods and the signs.

Finally he stepped up to a smart-looking, smiling girl clerk and said: "My wife sent me here to make a purchase, and I have been reading the signs to see if I could get the right word for what she told me to get. It is either a camisole or a casserole. Can you help me out?"

"Well," said the young lady, "if you will answer one question I can solve the problem. Is the chicken dead or alive?"

—B—B—

Some Speeders

At fifty miles drove Ollie Pidd;
He thought he wouldn't skid—but did.

At sixty miles drove Edward Shawn;
The motor stopped but Ed kept on.

At forty miles drove Edgar Wopp,
When putt, putt came a motor cop.
And these words which much perturb;
"Pull up there, you, agin the curb."

At ninety miles drove Oscar Stead—
At ninety miles—and now he's dead.

—B—B—

CURRENT COMMENTS

"A gentleman in a street car," says Life, "is always recognized by his get-up."

A drowning candidate grasps at a straw vote.

"Everyone admires pure grit," says the Inland Herald, "except in spinach."

"Money isn't everything," said the millionaire as he clipped another thousand dollars worth of dividends.

Nothing makes a successful man so happy as to be told that success is the inevitable result of true virtue and hard work.

—B—B—

The old time statesman used to drive up in a one-horse buggy, and enlighten the inhabitants with the benefits of a sixty-horse power brain. The modern statesman calls in a sixty-horse power limousine, and all of the horse-power is in the engine.

—B—B—

ANOTHER MEETING

"Mr. President——"

"Why do you rise, Mr. Garfinkle?"

"Mr. President——"

"Yes, Mr. Lapidus."

"Ask him why the sun rises, Mr. President."

"Mr. Lapidus, you will please cease to make light of the business of the order."

"If the sun rises we will have light, Mr. President."

"Mr. Lapidus, I again ask you to regard the business as strictly business."

"Mr. President, I believe I still have the floor."

"You have the floor, Mr. Garfinkle."

"Mr. President, I would like to discuss the plans which have been drawn up for raising an auxiliary fund for current expenses. It has been suggested that this fund be raised by an assessment, by the sale of bonds bearing interest and by a bazaar. What is your pleasure?"

"It is my belief that we should first exhaust honestly every possible method of raising the money and then if we are not successful, to hold a bazaar."

"Mr. President."

"What now, Mr. Lapidus."

"When you said 'honestly' you said it, Mr. President."

—B—B—

The Last Word

On his tour of the district an inspector of city high schools came before a class of girls. He wrote upon the blackboard "LXXXX." Then looking over the rims of his spectacles at a good looking girl in the first row, he asked:

"Young lady, can you tell me what that means?"

"Love and kisses," said the girl.

Coming Literary Events

of the **B'nai B'rith Magazine** cast long and impressive shadows. The December issue is scheduled to contain the large number and the kind of articles, stories, editorials, feature departments and illustrative material that will make you proud of being a subscriber.

Among the contributors will be:

MAX L. MARGOLIS,
JACOB SPOLANSKY,
ARNOLD MARGOLIN,
ISRAEL AUERBACH,
REGINA M. BLOCH,
SAMUEL S. COHON,
LEE J. LEVINGER,
BEATRICE LEVY,
JACQUES DE LACRETELLE
AND OTHERS.

The titles include: "Tolerance and Intolerance," "A New Interpretation of the Biblical Moses," "Culture and Religion," and other special articles, as well as a group of "Fantasies," the third installments of the French prize novel, "Silbermann," the third article of the series on the relation of the Jews to Radicalism, and a discussion of a young Jewish artist illustrated by reproductions of his work.

Babylonian Marriage Market

Here in the Valley of the Euphrates and Tigris Rivers was the oldest civilization—the cradle of the human race. The wealth and luxury and lax morals of the people finally led to their overthrow by the Persians under the leadership of Cyrus the Great. If you would know the history of all races and nations and peoples from the earliest antiquity to the present then secure the splendid publication

BABYLONIAN MARRIAGE MARKET

Standard History of the World

We will name our PRICE and TERMS OF PAYMENT and mail FREE our 32 beautiful SAMPLE PAGES to all readers interested. A coupon for your convenience is printed at the bottom of this advertisement. Tear off the coupon, write name and address plainly and mail now before you forget it. We will mail the sample pages without any obligation on your part to buy. You can purchase this great work at a VERY REASONABLE PRICE and pay for it in cash, or in SMALL SUMS MONTHLY, as you prefer. MAIL THE COUPON.

Free

We will mail free a beautiful 32-page booklet of sample pages containing pictures of great characters in history, to every reader who mails to us the COUPON.

THE STANDARD HISTORY OF THE WORLD
VOL. I ANCIENT HISTORY
VOL. II ANCIENT HISTORY
VOL. III ANCIENT HISTORY MEDIÆVAL HISTORY
VOL. IV MEDIÆVAL HISTORY
VOL. V MODERN HISTORY
VOL. VI MODERN HISTORY
VOL. VII MODERN HISTORY
VOL. VIII MODERN HISTORY SCIENCE OF WAR
VOL. IX HISTORY OF CIVILIZATION
VOL. X RACES OF MANKIND GENERAL INDEX

SIX THOUSAND YEARS OF HISTORY

With this set of books at hand you can lay aside your daily paper and spend an evening with your family in company with the immortals.

You can go back 6,000 years, long before the pyramids of Egypt were built; before the children of Israel passed through Egypt and across the Red Sea; before the Assyrians were; before Jerusalem was thought of, far back to the cradle of the human race.

You can go back to the days of Julius Caesar and go with him through his campaigns in Gaul. Those were wonderful battles—wonderful fighters.

You can then come back with him to Imperial Rome. You will find the city in a turmoil. Great chariots thunder through the streets in triumph. The captives, the spoils, the banners, make a grand procession. The crowds cheer wildly.

Or if you prefer you can spend an evening with Napoleon.

You can go with him to Egypt where he fought the Battle of the Pyramids.

You can be with him when he tried to cross the Red Sea at the point where Moses led the Israelites and where he came near being overwhelmed as were the Pharaohs of Egypt.

You can be with him when he escaped his banishment from Elba.

Up through the Southern provinces he came, gathering a few troops here and there, winning over by his eloquence the regiments sent to capture him.

He arrives in Paris. With supreme confidence he organizes a make-shift army and sets out for the field of Waterloo. The description of that battle you will never forget.

Imagine the joy of surrendering yourself to the companionship of the famous men of the past.

Rather than be contented with the commonplace you can enjoy and become familiar with Socrates and Caesar and Cleopatra and Napoleon and Cromwell and Washington and Columbus and Lincoln.

Get the Standard History of the World and begin reading it.

Read it for the joy it will give you; read it for the good it will do you; read it for the inspiration that will lead you toward better things.

You can learn to face the world with a new confidence, a new poise, a new self-respect, a stronger mentality and wider vision, and be able to make a place for yourself among the representative men and women of your community.

"Show me a family of readers," said Napoleon, "and I will show you the people who rule the world."

Tear out the attached free coupon, write name and address plainly and mail to us **now**, before you forget it.

FOLD HERE, TEAR OUT, SIGN AND MAIL

FREE COUPON

10-24

WESTERN NEWSPAPER ASSOCIATION
140 So. Dearborn St., Chicago, Ill.

Please mail your **32-page free sample booklet of The Standard History of the World,** containing photographs of great characters in history, and write me full particulars of your **special offer** to B'nai B'rith Magazine readers.

Name .....

Address .....